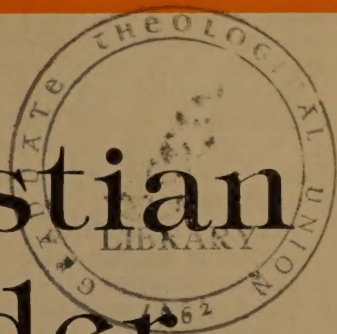


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Christian Order



MAY 09 1981

Summary of Contents for April, 1981

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PROPHETIC POEM

The poem below is the work of Julius Stowacki, born in Poland in 1809—a year before Chopin. Both men died in exile, in Paris in 1849 — the year after this poem was written.

Both Stowacki and Chopin left Poland after the 1830 revolution there, both convinced that they could best help their country by their work outside it. Stowacki travelled extensively in France, Switzerland and Italy. His work during this period shows how he developed into a philosopher and strangely, a visionary. The text of the poem is as follows:

In an age of discord

God rings the massive bell, a clarion call:

There is an empty throne for a Slavonic Pope.

The sun radiating from his face is a beacon for his followers.

Ever-growing throngs and tribes will follow him

Towards the Light where is God.

Listening to his prayers and his commands

Not only will the people hear him but the Sun will stop.

Because there is power

Because there is a miracle

And power is indeed needed to raise up this world of God.

So here he comes, this Slavonic Pope — brother of the peoples of all nations.

He will distribute love as generously as, today, the leaders of the world

Distribute their guns

His spiritual power will take the whole world in his hands.

He will cleanse the wounds of the world of corruption
Vermin and poison.

He will bring new health, he will bring light and love
And save the world.

He will sweep out the interiors of the Churches
Even their very porches

He will show the place of God in the creation of the world

As clearly as the light of day.

Cum Permissu Superiorum

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Paul Crane SJ

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By Way of Explanation

THE EDITOR

READERS may find it somewhat strange that once again this month, I should return, in this issue of *Christian Order*, to the subject of the Synod, which was held in Rome last October. The more so in view of the fact that I touched on it in the February number of this magazine.

The point lies there. I *touched* on the Synod in my "Current Comment" for that particular month and from one angle; that of the plea for what appeared as a reconsideration of Catholic and papal teaching with regard to contraception and divorce. Lately, I have become acquainted with comment in consideration of these issues, as raised at the Synod, by three Catholic writers of distinction — Philip Trower, an Englishman reporting from Rome during the Synod, Anne Roche from Canada and Father W. J. Hayes from Australia, in retrospective comment. All three arrive at, broadly, the same conclusion that, underlying the plea for a reconsideration of the prohibition of contraception and divorce, there was at the Synod and still is pressure on the part of certain Hierarchies, consciously or sub-consciously exercised, to reduce the authority of the Pope.

In order that readers may be helped to understand what is going on, the reports and articles of the writers referred to above are reproduced in this issue of *Christian Order*. To these I have endeavoured to provide an adequate background in "Current Comment".

St. George and the Dragon

ANTHONY COONEY

FOR most people St. George, "killed a dragon". Those who consider themselves too progressive for such strange fancies look upon him as a vague shadowy figure, perhaps hardly less legendary than the dragon itself. Yet the basic facts of George's life and martyrdom are as well attested as are those of many historical figures. There is first of all the account of his martyrdom by his servant, Passicrates. An ancient copy of it lies in the Bodleian Library. An account of his life appears in the *encomium* of Theodotus, Bishop of Ancyra. Eusebius tells us that St. George was the first of those who distinguished himself as a Christian, and St. Ambrose of Milan writes that when others concealed their Christianity, George, "Alone adventured to confess the Name of God".

The facts which may be considered beyond dispute are that St. George was born at Lydda, twenty-three miles from Jerusalem of a Christian family. His father was a man of high rank in the Roman Army and George followed in his footsteps. He rose rapidly in Diocletian's favour and became Tribune of the Imperial Guard. He occupied that position in 298 A.D. when the edicts against Christians were issued. These required all those in the Imperial Service to sacrifice to the Genius of the Emperor and forbade Christian assemblies. They were followed by destruction of churches and burning of the Mass books and Scriptures.

If St. Ambrose's remark is read aright it would seem that there were many for whom discretion was the better part of Faith when this final persecution of the Church broke out. George however went boldly before the Emperor and declared "I am a Christian". He did so in order

to plead for the alleviation of the persecution of his fellow Christians. The power of his example would not be lost on the Emperor and the man who dominated him, Galerius Maximus. Blandishments were used to persuade him to offer incense to the Genius of the Emperor. When these failed imprisonment, torture and death followed. St. George was beheaded on April 23, Good Friday, of the year 304 A.D. His friends took the body to his native Lydda where they planted a rose bush on his grave.

Within a few years the Empire was Christian. Constantine built a church on the site of his martyrdom which is now used as a mosque, but is still known as the "Mosque of St. George". At Lydda a magnificent church was built over his grave. The cult of the most illustrious martyr of the last persecution spread rapidly, and ruins of churches dedicated to him exist in Syria, Mesopotamia and Egypt. The oldest church, thought to date from the fourth century, is in Thessalonica. At El Kudr in Palestine there was a convent of St. George to which both Christians and Muslims brought their sick—especially lunatics, for healing. The Greek Church honours George as "Captain of the Noble Army of Martyrs" and as "The Trophy Bearer". He is considered the Patron of Husbandry, Protector of Youth and Champion of the oppressed. His cult reached Britain in the sixth century when Artorius, appointed by Aetius, Prefect of Gaul, as Count of Britain, chose him as Patron of the brigade of heavy cavalry which we know as the "Knights of the Round Table".

According to J. B. Aufauser (*Das drachen-wunder des heiligen Georg in der griekeshen and latiensch en unberlieferung*) the legend of the dragon first appeared in writing in the Tenth Century, but it seems to have appeared all over Europe at about the same time, which possibly points to an older oral tradition. The familiar version of the story is found in the *Legend Aurea* of James of Voragine. The story is as follows:

"For some time a terrible dragon had ravaged all the country round the city of Selena in Lybia, making its lair in a swamp. Its breath caused pestilence whenever it approached the town. So the people gave the dragon two sheep every day to satisfy its hunger, but when the sheep

were all gone, a human victim was necessary. Lots were drawn to determine the victim and they fell upon the king's daughter. She was led, dressed as a bride, to the edge of the swamp. There St. George chanced by and asked the maiden what she was doing alone in such a place. She told him of the dragon and urged him to leave, but he would not. When the monster appeared he made the sign of the Cross and pierced it with his lance. He asked the maiden for her girdle and binding it round the dragon's neck led it, meek as a lamb, to the maid, who took it to the city. St. George told the people to have no fear, but to be baptized, and bidding them to honour the clergy and pity the poor, he rode on about God's business".

The first thing to notice about the legend is that St. George is not reputed to have slain the dragon. He overcame it and brought it to heel so that in future it served the city it had tormented. There is a clear allegorical meaning in the legend. The city is a man; the king is his reason, the princess is his soul and the dragon is the instincts and desires of the flesh. If the instincts are not governed by the reason they threaten the soul. At first they may be placated with small things—sheep and goats—but growing stronger by these concessions they eventually threaten the immortal soul itself. St. George on the white horse symbolizes the Grace of God, which, if accepted, enables the soul to master the flesh, the desires and faculties of which are then brought meek and controlled into their proper service of the whole man.

This story is therefore a splendid allegory of man's life and destiny, his fall and his salvation; it obviously compares with the legend of St. Francis and the Wolf of Gubio. Why, however, was it particularly and suddenly attached to St. George and not to any of a thousand other martyrs for the Faith in the early Church? It has already been suggested that the widespread appearance of the legend in writing indicates a much older oral tradition, a tradition which may rest on a different sort of fact than that related by the allegory. The following hypothesis is offered as a possible explanation.

The Roman Emperors used their coinage for propaganda. This is the origin of the image of Britannia; it

informed the Empire that Claudius had conquered Britain. A coin struck by Constantine shows a fallen dragon surmounted by the Greek initials of the name of Christ. The symbolism is obvious; Christ overcomes the dragon. But what does the dragon symbolize? To-day we would unhesitatingly say "Satan" but dragons, as the flags of Wales and Wessex show, were not considered satanic by the ancient world, merely fearsome. A clue is provided by the last Roman historian, Ammianus Marcellinus, whose Silver Latin was to be recovered to play a notable part in the Renaissance. He describes how the Caesar was recognized in battle by the *Standard of the Purple Dragon*. It was, as a matter of interest, this standard which Maximus Tetricus laid claim to when he was proclaimed Emperor at Segontium, and which his sons, the princes of Wales and Wessex, retained. Through Alfred of Wessex and Owain Glyndwr, our present Royal Family descend from Maximus Tetricus and hence the Imperial Dynasties of Rome.

Was the Dragon St. George battled with and overcame, Diocletian, Emperor and Dragon Bearer of Rome? Of course, St. George did not overcome Diocletian with the sword, but by his example which inspired others to remain faithful, he overcame the last great assault of the Dragon upon the Church, and through the merits of his martyrdom and of those whom his example made steadfast, the Dragon was bound by the Church's girdle and led, meekly as a lamb, into the service of Christ.

We have then no vague, shadowy figure, half legend, half myth, for our Patron Saint, but one illustrious in the Company of Christ. England needs St. George. In an age of soil-mining for filthy lucre it needs the Christian husbandry of the soil of which he is Patron; a fact unerringly grasped by Ruskin when he established his Guilds of St. George over a century ago. In an age of social and philosophic lunacy it needs the sanity he restores. In an age of pornography and assault upon the minds and souls of the young, it needs this great Protector of Youth. How different might our present situation be if we stormed heaven by prayer and intercession on the date of his birthday in Heaven, April 23rd.

Below we provide examples of the kind of episcopal disregard for the authority of the Holy See, which is all too common in the United States and prevalent in other countries. The first example is in the shape of a major excerpt from an article by Walter J. Matt, Editor of the *The Remnant*. The second, from a hard-worked American parish priest in the mid-West.

U.S. Bishops and the Holy See

SEATTLE ARCHBISHOP DENIES LITURGICAL ABUSES IN HIS DIOCESE

ARCHBISHOP Raymond G. Hunthausen, of Seattle, Wash., whose sanctioning of illicit altar breads for use in his diocese was criticized in an earlier issue of *The Remnant* among others, has now defended his action in an interview published in the *Seattle Times*. Although conceding that some "bizarre happenings" may have taken place in his archdiocese, he says he does not think "there have been (liturgical) abuses" and, in any case, the make-up of altar breads seems to him a "non-issue"(!).

According to the well-known newspaper columnist Frank Morriss, "Archbishop Hunthausen belittled the recent Vatican directives on the Eucharist and the Liturgy of the Mass", and took issue with "some persons" who cite Vatican authority as the basis for their criticism of illicit altar breads. Such people, he said, "don't understand that at certain points we are free to argue and to issue our own opinions". (?)

Mr. Morriss also cited the June issue of *Vigil*, from Archbishop Hunthausen's Office of Worship, according to which the Vatican's latest directives on liturgical abuses "presented nothing new" but had served merely as "fodder for conservative Catholics who wanted to see old restrictions reaffirmed". (!)

The article went on: "For many progressive Catholics, the document represents another stubborn but abortive effort to breathe oxygen into a few points of view that are simply not theologically, historically, or culturally tenable any longer". (!) Then it gave some of its own rules for "studying liturgical documents in general", and said "Roman-style laws are open to interpretation"; for example, the Vatican declaration calling for First Confession prior to First Holy Communion, and Pope John XXIII's order (*Veterum Sapientiae*) calling for the reestablishment of Latin as the official academic language in Catholic seminaries. The latter declaration, according to *Vigil*, "was so far out of reach of what was going on in the lived experience of the Catholic community" that it was all but universally ignored. "The law would not have been useful for the Christian Church, it would not have been fruitful". (!) It predicted that an expected document from the Holy See on proper clerical dress may suffer a similar fate. (!)

That such impertinent sentiments are by no means isolated or alone in the Seattle Archdiocese was evinced anew by Archbishop Hunthausen's "director of worship", Fr. Roger G. O'Brien, writing in the July 4th issue of the Archbishop's paper, *The Catholic Northwest Progress*. Fr. O'Brien said the Vatican document on liturgy, *Inaestimabile Donum*, was "unfortunate". He accused the Congregation that issued it of "an apparent lack of collegial consultation". He strongly inferred that "Rome's insistence that women and girls cannot be altar servers" was "discriminatory", and said he sees in the Vatican document "a spirit of retrenchment" if not outright contradiction of earlier liturgical documents. Nevertheless, Fr. O'Brien said he intended to uphold "the Roman instruction as interpreted by our Archbishop in his June 4th letter: use of eucharistic bread made with no other ingredient than wheat and flour . . ."

While it remains to be seen whether Archbishop Hunthausen's diocese will comply with the Vatican directive on the prescribed kind of altar breads, the fact remains that the whole tenor of his own remarks, plus the surly sentiments of his own Office of Worship, manifests but a further

proof of the truth expressed in Dr. May's current *Remnant* series, "Where Do We Stand?", and illustrates, as Dr. May so aptly points out, the abysmal state of lawlessness if not open contempt for the authority of the Holy See, which have become the hallmark of all too many American Catholic bishops and clergy generally.

ARCHBISHOP WEAKLAND 'RESENTS' CRITICISM

If additional proof were needed for the above statement, we would refer to the angry letter published in the August 14, 1980 issue of *The Wanderer*, by Archbishop Rembert Weakland, chairman of the U.S. Bishops' Committee on the Liturgy, in which the latter prelate in effect denies, or tries to deny, the consistently presumptive role of his liturgy committee and insists that anyone suggesting "disobedience" on the part of the American bishops is guilty of spreading falsehood at the very least. More specifically, Archbishop Weakland "deeply resents" either himself or his liturgy committee being directly or even indirectly accused of 'disobedience' to the Holy See's directives regarding the reception of Holy Communion under both species.

And yet, as was pointed out in the July 31st issue of *The Remnant* (p. 2), the U.S. Bishops' own Information Officer, Robert Donderly, has in fact confirmed the discrepancy between the U.S. Bishops voting for this practice and the pertinent Vatican directive. Since the Bishops voted, said Donderly, "it's been learned that they weren't really authorized to make that decision on their own, so it is now being negotiated with the Vatican". (!)

The truth is that the latest Vatican directive of April 3, 1980, lays it down as an order that "episcopal conferences and ordinaries are not to go beyond what is laid down in the present discipline: the granting of permission for Communion under both kinds is not to be indiscriminate . . ." Also, in a letter to a Catholic layman of the Seattle Archdiocese from Msgr. Virgilio Noe, secretary of the Sacred Congregation for the Sacraments and Divine Worship (Feb. 22, 1980), the Monsignor declares that the "decision to allow Communion of the chalice to be given every Sunday has not been confirmed by this Congregation.

It is therefore necessary to remain within the limits established by the General Instruction of the Roman Missal (1975 edition), nos. 240-243”.

In view of all this, one cannot draw any other conclusion, as the editor of *The Wanderer* also puts it, “than that the Bishops presently have no authority to permit the reception of Communion under both species on Sundays and Holydays. Yet Archbishop Weakland, in a ‘pastoral commentary’ on *Inaestimabile Donum* published in his Milwaukee Archdiocesan newspaper, *The Catholic Herald Citizen*, persists in asserting the contrary. After a labored exegesis of the question, in which he admits that ‘there seems to be some confusion in the U.S.A.’ about the matter, he boldly asserts: ‘The Conference of Bishops, through its elected officials, has agreed to take up this matter with the Sacred Congregation of Worship. *Therefore, the authorization [by the U.S. bishops] remains in force, unless there would be some notification to the contrary*’ ”. (emphasis added)

In other words, the U.S. bishops will, if we understand the Archbishop correctly, simply disregard the Vatican directives in this matter—at least for the time being!

The same Archbishop Weakland accused *The Wanderer* of somehow “undermining authority”, by its criticism of himself and the U.S. Bishops’ Committee on Liturgy. To which the editor of the same weekly paper rightly replied:

“If Archbishop Weakland truly is concerned about the dangers of undermining authority, let him demonstrate that by defending the authority of the Holy See in this matter of liturgical discipline. Let him appeal now to the Bishops of the United States to order an immediate cessation of the practice of Communion under both species on Sundays and Holydays pending a review of the practice by the Holy See. If the Bishops accede to this request, it will be a demonstration of obedience to legitimate authority that the Catholic laity will be encouraged to emulate; and it may well mark the beginning of the end of the horrendous chaos in the Liturgy that has sapped the spiritual strength of the Church in America”.

—Walter L. Matt.

FAITHLESS BISHOPS

1. *November, 1979*: the American bishops were told by the Holy See to inquire earnestly whether valid matter was being used for the Eucharist. Thus far I have not been able to find a single instance in which any bishop, even those "loyal" to the Pope, have made any attempt to do so; indeed those informed of specific instances of violations have studiously ignored them.
 2. *Spring, 1980*: the American bishops were given a letter on proper respect and reverence for the Eucharist with a reaffirmation of the traditional teaching of the True Presence. A few bishops printed it in their diocesan newspapers; some mailed the text to their priests. In no case I have heard of did it go beyond that.
 3. *Late 1979 or early 1980*: the American bishops were told to make certain adjustments in seminary training with special reference to curriculum. Concern was expressed that philosophy as a necessary fundament on which to build theological speculation was omitted altogether in many (most) seminary programs, etc. The bishops consulted on this and the UCC termed it in its newsnotes a "bold step to provide more variety" in seminary curriculum.
 4. *July/August, 1980*: (the date varies somewhat though the official letter was dated August) the Holy See instructed American bishops to *survey* their people and see what need there was to have Latin (new ordo, not Tridentine) Masses in each diocese and available to people so that they might attend without undue travel. When no American bishop made any effort to do so the *Wanderer* surveyed its readers and Caspar Choiunard of the Committee of Catholics Who Care ran an advertisement in the form of a survey sheet in the *National Catholic Register*.
 5. The Holy See asked American dioceses to check their tribunals to be sure that annulments were not being handed out contrary to the spirit and letter of the law. In two days the head of the American bishops announced there were no abuses. Diligent checking!
- Mid-West Parish Priest.

This article was written by Philip Trower before his departure to Rome to report for *The Wanderer* the proceedings of the Sixth World Synod of the Catholic Church, which dealt with the family. It is invaluable both as background and introduction to the Sixth Synod with which this issue of *Christian Order* is mainly concerned. Acknowledgements to *The Wanderer*, which published this article on October 2nd, 1980.

The Synods 1965 - 1980

PHILIP TROWER

ON Sept. 26th, the Sixth World Synod of Bishops which will discuss the role of the Christian family in the modern world, will begin in Rome. It is therefore perhaps worth recalling the origin and history so far of this new auxiliary organ of Church government, which is intended to give concrete expression to the Second Vatican Council's teaching about collegiality. In dealing with collegiality the Council was completing the work of the First Vatican Council.

Collegiality is the idea or principle that all the Bishops together, with and under the Pope, are in some sense responsible for the good of the whole Church, and which in varying ways, has always been practiced in the Church. The Bishops fulfil this responsibility firstly by looking after their individual dioceses, then by acting together regionally, and finally when, united with the Pope, they meet together in a general Council.

But should there be some way in which, as a body, they assist the Pope in his government of the universal Church continuously or more regularly? For centuries the College of Cardinals had done this work; the Cardinals are a representative collegial body in miniature. It is quite unhistorical to think of the Sacred College as having been simply a passive instrument of the Papal will. The foreign cardinals representing the interests of their regions and nations have

always had a powerful influence on Papal policy, sometimes indeed seriously restricting Papal liberty.

However, with the arrival of the airplane and the telephone a more widely representative council of bishops to assist the Pope became possible. And soon after the Council started, the demand for some such council began. The motives were in many cases unimpeachable. It was felt that such a council would not only be of practical use, but would reflect more accurately the actual relationship of Pope and Bishops; the fact that the Bishops are not just the Pope's delegates, but, when in communion with him, are rulers by divine right, even though having more limited jurisdictional powers. This would help to remove misconceptions in the minds of separated Christians.

Not Binding on the Pope

The burning question was this. Did collegiality mean that the Pope was compelled to summon such a council (i.e., it ought to exist by right) and was bound to take its advice and carry out its decisions? The Council answered, No. Even a general council cannot bind a Pope; what it legislates has to have his assent. Nor, on any particular issue, is a Pope compelled to ask the bishops' advice, though Popes have habitually done so.

However, a number of influential bishops tried to force through the opposite view, and still continue pressing it in spite of the Council's negative. This is a revival of the old "conciliar" theory. In the last analysis, this theory holds that a Pope *is* subordinate to the body of bishops, or at least to their majority vote. Its chief protagonist has been Cardinal Suenens. His doctrine of co-responsibility is really episcopalianism wrapped in a *tricolore*. All, Pope, bishops, priests, laity, are equally responsible for the good of the Church, but bishops are more equally responsible than anyone else.

(One of the main difficulties for the Church today is that so many of her children, including great prelates, seem incapable of thinking about her except in terms of modern parliamentary politics. Much in those politics derives from the accidents of English history, and the principal feature of that history of course is that first the nobles, then the commons, fight the king, and deprive him of power.)

In principle Pope Paul VI seems to have been favourable to the idea of an advisory synod. His problem however was how to institute it without seeming to concede the conciliarist point that was being advanced; and how to prevent the conciliarist turning it into a kind of general council in more or less permanent session, dictating to the Pope, and with its secretariat taking over the functions of the Curia.

He got around the first difficulty by instituting it on his own authority before the Council could vote a formal demand for it by his *Motu Proprio* "*Apostolica Sollicitudo*" (Sept. 15th, 1965) at the beginning of the Council's last session. Synods, he explained, would be convened by the Roman Pontiff "for consultation and collaboration when this seems opportune to us for the general good of the Church". He also made it clear that the synod would not supplant the Curia. The Curia, he pointed out, was just as necessary for him as a chancery office for a bishop.

The other problem (how to prevent the synod turning into a parliament of bishops with supreme power) he had to wrestle with for the rest of his pontificate—in the final outcome not unsuccessfully.

The Modernists' Ploy

Meanwhile Modernism had been backing the idea of regular synods for its own reasons. It has seen the synods not only as a means of limiting the Pope's power, but as a place where it can continue to advance its heresies with an official aura at the highest level.

These are the circumstances in which the synod has come into existence and has so far operated.

The first synod (Sept. 29th-Oct. 29th, 1967) was a kind of trial run. There was no general theme. The topics discussed were canon law, seminaries, liturgy, doctrine and mixed marriages. The agenda prepared by the Holy See was rejected and the synod appointed a commission of theologian members "to express the mind of the synod on theological questions". Requests were made for a permanent theological commission. No doubt what was hoped for by some was—under synod authority, a rival body to the Congregation for the Doctrine of the Faith; a base from

which Modernist theology could fight "Roman theology". In the case of others, all that was desired was a wider representation of theological views at the center. Pope Paul responded to these latter desires a year and a half later by setting up his international theological commission.

Shades of Revolutionary France

Before this synod the idea had been put into circulation that the Pope would use the occasion to divest himself of some of his powers. Hopes that this would be so ran high at the third World Congress of the Laity which was meeting in Rome at the same time — and fury was equally great when the hopes were disappointed.

Who had thought of having this clamorous assembly—imbued with the conviction that authority and infallibility are in the community—meet at the same time as the synod, I don't know. But the intention seems to have been to stage a replay in ecclesiastical dress of the meeting of the French States General in 1789. The Laity Congress' preposterous demands and violent attacks on authority were in the best tradition of French histrionics.

Between the first and second synods, Pope Paul issued *Humanae Vitae*, and numerous bishops and national hierarchies, who disapproved, issued their statements either rejecting it or sharply limiting its authority.

The second synod was summoned in the fall of 1969 to deal with this situation; to gather support for the encyclical and prevent public schism. It was described as an "extraordinary" synod. According to the official definition, this was one in which "the matter involves the good of the whole Church and requires speedy consideration". Those attending were mainly heads of national hierarchies and Eastern Rite patriarchs; there were no elected members. A public schism was avoided. But the fissure splitting the Hierarchy about *Humanae Vitae* was papered over rather than mended; the dissenting bishops were not asked to withdraw their statements.

Conciliarist Assault on the Papacy

In the synod itself, the fathers did not discuss contraception, but re-opened the already settled question of colleg-

iality. What had immediately fuelled the rebellion was the fact that, contrary to the Pope's instructions, many bishops had for several years been quietly allowing their people to practice contraception on the grounds that the Pope was certain to decide in its favor. Not liking the thought of having to back-track, their efforts concentrated on trying to get an admission from the Pope that before issuing a major statement on faith and morals, a Pope is bound to consult the synod or the world-wide episcopate. There were also demands for yearly synods and for the suppression of the College of Cardinals and its replacement by the synod.

This was the high point of conciliarist agitation. Cardinals Suenens, Doepfner and Alfrink led the assault on Papal rights. Cardinal Suenens had prepared the ground for it earlier in the year with his famous press-interview about co-responsibility.

The Pope resisted the conciliarist demands; he refused to alter the synod's status as an advisory body, summoned when the Pope saw fit. But he agreed to summon synods at regular intervals; and the synod secretariat was enlarged and given permanent status, with a Council of 15 bishops to supervise it chosen at the end of each session for the coming two or three years. The Pope also granted bishops further powers of initiative in matters previously reserved to Rome.

Since most bishops are less interested in running the universal Church than in having authority at home, these measures satisfied most of the desires of reasonable and Catholic-minded bishops, and for the time being took the wind out of the conciliarists' sails. In spite of the storm, the synod seemed to be set on a more steady course, if still having to sail through rough seas.

Addressing the Crisis in the Priesthood

The next, the third synod (Sept. 30th to Nov. 6th, 1971) was convened to discuss the Priesthood and Justice in the World. The two themes were not as disconnected as they perhaps appear to be.

What the synod was really trying to deal with this time was the so-called priestly identity crisis. The priestly identity crisis is simply a polite name for the tragic fact that

large numbers of priests, having had their belief in the supernatural undermined, no longer find the work of sanctifying souls and leading people to Heaven a worthwhile job.

To give their life meaning they were demanding three things; an end to mandatory celibacy; the right to take secular jobs; and official permission to be primarily leaders in social and political action. The discussions on Justice in the World revolved around the question of the form this action should take. Their episcopal supporters in the synod hall wanted these practical questions settled first and theological questions about the meaning of the priesthood left open.

The synod produced documents on both subjects of discussion. The one on Justice in the World included a "call to action" which was later used as justification for the infamous Detroit "Call To Action". The documents had originally been designed as synod messages to the Church or the world. But at the last minute, by a decision of the synod presidency, their status was changed, and they became advisory documents addressed to the Pope.

In his opening speech, Pope Paul had warned the bishops to avoid "penetrating and dangerous" pressures being brought to bear on them (which probably referred to doing away with clerical celibacy); they should restrict themselves to carrying out the mandates of their conferences. And to keep the discussion about Justice on track, he had in the May before issued *Octogesima Adveniens*. Since there was general gloom in the international press about the outcome of this synod, a lot of bishops would seem to have heeded his warnings and it could perhaps be considered as not altogether unsuccessful.

Promoters of Pluralism in Evidence

The theme of the fourth synod (Sept. 27th to Oct. 26th, 1974) was "The Evanzielization of the Modern World".

Here two topics dominated the discussions. The first was the question "how is the preaching of the Gospel related to the purely temporal quest for an absolutely just social and political system?" This discussion was precipitated by the spread of liberation theology, which identifies them.

The second topic was "indigenization" or "inculturation". How far can the Church adapt her practices and the form in which she presents her message to make them more easily understood by people of different cultures? Many bishops seemed to favor the idea that each country or culture should have its own version of the faith. There were also suggestions that women should be ordained (a straw in the wind) and echoes of conciliarist ideas; the Pope should only intervene in the affairs of a local church in extraordinary circumstances. Along the way Dr. Potter, secretary general of the World Council of Churches, addressed the fathers on justice and evangelization. On this occasion the Holy Father was not present. The synod dispersed without the fathers having been able to agree on the text of a concluding message. A list of proposals was sent to Pope Paul and an interim document was issued.

Pope Paul answered the various heterodox ideas put forward in his final address. Salvation is not to be identified with "human liberation"; particular countries cannot have separate theologies. Later he incorporated what was acceptable in the bishops' proposals in his *Evangelii Nuntiandi*.

The last or fifth synod which discussed "Catechetics" (Sept. 27th to Oct. 26th, 1977) is probably fairly fresh in most people's minds. The situation was serious enough. For years throughout most of the West, proper teaching of the Catholic Faith had been abandoned in favor of Modernist religious instruction, and the Holy See's *General Catechetical Directory* has so far not really remedied the situation.

On this occasion Modernism made a strong bid to get official recognition for its principle that catechetics should not be teaching the doctrine, but instructing children in how to interpret their religious experiences. On the whole, insofar as words and votes can do anything, it suffered a defeat. The majority of the bishops came down in favor of the faith as a message with a content which has to be memorized. Some called for a universal catechism, to counteract the disintegrating effects of a multiplicity of "inculturated" catechisms. Fence-sitting bishops proposed two catechisms side by side; one for doctrine, the other about people's experiences.

At the end, the bishops sent a list of proposals to the Holy Father and addressed a separate message to the People of God. The latter was the less satisfactory document. Ideas rejected from the list of proposals managed to find their way back into the message.

Pope Paul died before he could make use of the material provided by this synod. Its acceptable suggestions seem to have been incorporated by Pope John Paul II in his *Catechesi Tradendae*.

The Special Synods

In addition to the four "general synods" and the one "extraordinary synod", there have also been two "special synods"—one for the Ukrainians and one for the Dutch—both the work of Pope John Paul II. In these we see something rather different taking place; instead of bishops assembling in Rome to give the Pope their views and advice, the Pope calling together the bishops of a particular nation to help them settle their internal problems. In the case of the Dutch it was a matter of trying to recover for the Church what for 15 years has been largely a no longer Catholic body. The special synod was not really a novelty. In medieval times itinerant Popes quite often presided over gatherings of bishops.

Another Struggle this Time?

And so we come to the present, about-to-be synod and the Christian family. Many bishops are said to have wanted the Family to be the theme of the 1974 and 1977 synods. The essential fact about this subject is that the Church's teaching on it is as clear as day, but a lot of people want to give the impression that it is in doubt or changing. Although discussions are meant to cover all aspects of family life, it seems fairly certain the sessions will be another round in the struggle to get contraception and "remarriage" after divorce officially approved.

No one expects Pope John Paul to approve them. But a majority in the synod may. This leads me to suggest, with all possible respect, that in the future the synod should not, as in the past, issue a message of its own apart from the Pope's. The practice is unfortunate in two respects.

It encourages the idea that Pope and bishops really are rival authorities as in political systems, an idea totally foreign to the actual meaning of collegiality. The Pope is the synod's president; so much is he an integral part of it that without him it cannot, as a Catholic body, exist. Secondly, if the synod puts out a document of its own whose teaching, as has happened, is in some respects unsatisfactory and different from the Pope's, it can be used by unorthodox priests to give their ideas a show of authority. This in fact has already been taking place. Synod pronouncement and encyclical circulate on a parity. And not only this. By now large numbers of the faithful are preconditioned to agree with them that the synod is the higher authority. Can one man possibly be nearer the truth than two hundred? So one fervently hopes that the final document at this synod will be signed by the Holy Father and the bishops jointly.

Pope's Request for Prayer Should be Heeded

The ups and downs the synods have gone through and the attempts to transform them into something alien to the Church's mind should not blind us to the synod's obvious value, importance, or utility. But I think one can see how necessary it is we should respond to the Holy Father's request that we pray for a successful outcome.

Altogether, the story of the synods to date provides another fascinating instance of the way God uses ideas and men for the good of His Church, often quite contrary to what they intended.

SO MANY THANKS

to those whose subscriptions were due in January, February and March and renewed their subscriptions with such prompt generosity. Will the very few who have not replied please renew or cancel their subscriptions without delay. This would be the greatest help.

—Paul Crane, S.J.

Our Bishop

R. S.

IN my day, bishops were remote. The doors at the end of the church opened, our magnificent organ thundered, the choir burst into the *Ecce Sacerdos*, the bishop swept, bundled or potted down the aisle (ours swept), and the packed congregation went down on one knee for his blessing, like the waves of the sea. Afterwards he was to be seen, still remote, sitting at the back, and all went down on one knee again, this time to kiss his ring.

Those days, they tell us, are gone. The memory, however, plays truant when the brain is being washed, and fifty years on I can still see Our Bishop sweeping down the aisle, still hear the enthusiastic *Ecce Sacerdos*, still see the people going down like the waves of the sea for his blessing. In fact, so "difficult" and obstinate is Old Memory, that I still feel a lifting of the heart when I recall it.

It was said of Our Bishop that he was "not a human being"; that his only recreation was "presiding", and that he did not understand human nature. What came through to us was his rock-like integrity. Whatever his shortcomings, it is perfectly certain that when he was dying he would have been able to assert without fear of contradiction in this world or the next, that he had "kept the Faith".

For him, today's "problems" would simply not have existed. He was old-fashioned enough to believe that we were not made for this world. Life was hard. It was hard for him. It would always be hard. He gave us the teaching of the Catholic Church, which is the teaching of Christ. He knew that, watered down, it would not remove suffering; it would just make suffering unbearable; it would not save us from death, however many "transplants" we had on the way. All that would happen is, in fact, what is happening to-day: when this generation grow up they will think that the teaching of the Church is a matter of opinion, if they know the teaching of the Church at all. In other words, they will have lost their Catholic Faith.

He saw to it that this should not happen in his lifetime. I still think that, remote or not, he was right.

Following on this month's Editorial, Current Comment is in extended explanation of what may be described as the attempt of the representatives of certain national hierarchies at the recent (October, 1980) Synod, to undermine Papal Authority. In the first of two articles published in this issue of *Christian Order*, Philip Trower shows why this should be no surprise. In the second, he shows how America's episcopal representatives attempted the undermining. His thesis receives support in articles written in Australia by Father W. J. Hayes and Canada, by Miss Anne Roche.

CURRENT COMMENT

Bishops versus the Pope

THE EDITOR

A REVIEW by Paul Johnson in the newish weekly, *Now*, carried implications, which are not necessarily correct; but which serve to point up a situation within the Church, which has been increasingly evident for some time and which received added emphasis during the Synod at Rome last October. I refer to differences which appear to exist between the Holy See and certain members of the Episcopate throughout the world with regard to the nature and extent of papal authority. Neither is it just a matter of some individual bishops questioning it. According to Philip Trower—the English Catholic journalist who was correspondent at the Rome Synod last October for the American Catholic weekly, *The Wanderer*—the episcopal representatives of certain national hierarchies struck an attitude with regard to papal teaching on contraception and the remarriage of divorced Catholics that showed them at odds with or, at least, as questioning papal authority. In evidence, he cited the Americans, the English and those from what he described as the Rhine countries. I shall return to

this point later in an examination of what seems to me to be Philip Trower's well-balanced reports of the Synod proceedings.

Episcopal Passivity in Face of Papal Injunctions

I would add, at this point, that evidence concerning the questioning attitude of some hierarchies with regard to the authority of the Holy See is not confined to last October's Synod; neither is it found necessarily in the form of active questioning, still less, if at all, in open defiance. More frequently, it appears as a certain passivity in face of the Holy See's injunctions, which leads to no effective action being taken when, for example, the Church's doctrinal and moral teaching is called into question or the appropriate manner of celebrating her liturgy openly disregarded. In evidence of this latter, one need only cite the Instruction of the Sacred Congregation for the Sacraments and Divine Worship which was published last year and which listed twenty-seven liturgical abuses that stood in need of correction. It is fair to remark that the list would hardly have been drawn up had the abuses not been in practice, and they would not have been in practice had the bishops been doing their duty. Moreover, I think it is worth pointing out that the list of abuses set out by the Sacred Congregation represents little more than the tip of an iceberg. Long before the list was published, the two French Authors of *The Smoke of Satan*, André Mignot and Michel de Saint-Pierre, presented 300 pages of complete documentary evidence (names, dates and places) concerning specific cases of catechetical and liturgical abuse selected from the 4000 in France, which they had investigated. The reaction of the French Bishops was not untypical. Without making the least effort to deny the evidence presented, they embarked on a most vicious attack against the two Authors. Other cases of a not dissimilar nature could be cited. I would be sure that plenty of cases of liturgical and catechetical abuse could be found in Holland, for example, and in the United States; and that, in both countries, there would be little evidence of any general episcopal effort aimed at their suppression. The two articles by Michael Davies just published in *Christian Order* under the title,

"Let Them Eat Cake", are a case in point. And they, once again, describe what is, sadly, only the tip of an iceberg.

Religious Instruction, Liturgy, Seminary Formation

And one wonders once again, in the light of what has just been written, what kind of effort has been made by episcopal authority in this country and elsewhere to put a stop to those of the twenty-seven liturgical abuses which may be present in individual dioceses; or what steps have been taken, in line with the *General Catechetical Directory*, put out so long ago now by the late Cardinal Wright on behalf of the Holy See, and the recent Apostolic Exhortation of Pope John Paul II on *Catechesis in our Time*; what steps have been taken by the bishops to put a stop to the abuses rampant in religious teaching at all levels and, particularly, in so many schools which still bear the name of "Catholic". The same, I fear, could be said with regard to seminary formation and that provided in houses of formation of Religious. Here, once again, there was an important instruction issued last year. It would be good to know what precisely the bishops are doing with regard to the enforcement of its excellent injunctions. Great encouragement would be given to the Faithful everywhere if they knew that—in these three fields particularly of religious instruction, liturgy and seminary formation—the bishops everywhere were making an all-out effort to put into practice the expressed wishes of the Holy See.

A Book and its Review

Paul Johnson's review in *Now* of Mgr. Oliveri's book, *The Representatives* (Published by Van Duren, Gerards Cross, Bucks., UK; and obtainable from St. Duthac's Book Service, 39 Blenheim Park Rd., South Croydon, Surrey, CR2 6BG; pp. 192; £7.95 post-free), aroused so much discussion precisely because, in Johnson's view, the book was intended to sound a note of warning to bishops throughout the world. I would stress that this appears to be Johnson's personal view. I have no notion at all that this was the book's intention, the reason why it was written. The book itself is low-keyed. It deals in dry, accurate and meticulously documented fashion with the nature and extent of the powers of the Pope's representa-

tives—Pro Nuncios, Nuncios and Apostolic Delegates—throughout the world. What I would say it stresses are the powers that are theirs in virtue of their very special link with the Pope as set out in the hitherto little known *Motu Proprio* of Pope Paul VI entitled *Sollicitudo Omnium Ecclesiarum*, and published on June 24th, 1969. What Johnson reads into the publication of this particular book at this particular time is a declaration of intent by the Holy Father to take a stern line through his Representatives abroad with those bishops who are opposed to his authority or, at least, dragging their feet when it comes to the implementation of his injunctions. This, I repeat, is what Paul Johnson reads into the book; not necessarily the intention of its Author, who is, at present, Councillor at the Apostolic Delegation in London. Johnson finds added reason for drawing the inference he does from the book in the report, which he cites in his review, that “the Pope himself has read and approved the work, and privately authorised its publication”; in his belief, also cited, that “progressives both in the Vatican and in Britain have tried hard to limit its circulation, by exerting pressure to prevent its publication, except in Latin”; in the fact that Cardinal Benelli—Sub-Secretary of State for almost the entire Pontificate of Paul VI—has written a foreword to the book and that the Archbishop of Palermo, Cardinal Pappalardo, whom Johnson describes as “another Vatican insider”, has added a postscript.

The Synod, Humanae Vitae and Papal Authority

As I have remarked above, I have no way of knowing whether the implications that Paul Johnson reads into Mgr. Oliveri's book, along with its timing, as he appears to weigh it, are correct or not. One thing, however, would appear to be quite true and well founded in fact and that is, as I have already indicated above and noted before in the pages of *Christian Order*, that a fair spread of bishops throughout the world and, in some countries, whole hierarchies through their representatives, would appear to be holding papal authority in question and, in consequence, dragging their feet when it comes to the implementation of papal injunctions with regard to doctrinal and moral matters and modes of liturgical expression. Worse still;

there have been occasions when the Holy Father's known wishes in these matters appear to have been disregarded, if not wholly ignored, as of little consequence. Evidence of this questioning of papal authority showed itself at the Synod held in Rome last October. The form taken was that of querying two points of doctrinal teaching in particular — the ban placed on contraception by age-old Church Teaching and re-emphasized most bravely by Pope Paul in *Humanae Vitae*, which document has itself received repeated, emphatic and public endorsement by Pope John Paul II not only in Rome, but on many occasions in different countries during his journeys throughout the world. The second point of doctrinal teaching which came in for questioning (and, when you come to think of it, closely connected with the ban placed on contraception) was the ban placed on the remarriage of divorced Catholics and so long upheld by the Church. It is important to note in this context that both these bans have been disregarded through evasion of one sort or another, more frequently in the United States and Holland, perhaps, than here. In the United States, in particular, the bishops appear to have done very little to check the clerical evaders of both bans. In the United States, the ease with which marriage annulments are granted on what appear increasingly as somewhat bogus psychological grounds adds up, in the last analysis, to a movement, within Church circles there, in favour of divorce. Neither is the tacit—and not so tacit—toleration of contraceptive practice confined to the United States. It is widespread now in the Church in the Western World. The practice itself has received support in the past and continues to receive support from progressive theologians who, since the Second Vatican Council, have set themselves up as a Parallel Teaching Authority within the Church, demanding, as of right, that their views should be heard, even when they are at odds with those of the Church's true Magisterium or Teaching Authority at the head of which, by Divine Right, stands the Pope.

Papal Authority and Divine Truth

At this point in this article, I would ask readers to take careful note of the splendid piece of writing by Philip Trower in his article, "The Synods 1965-1980", which is

published in this issue of *Christian Order*. There they will find the essential background, which must be laid hold of if the two main points of confrontation raised in last October's Synod—contraception and divorce—are to be viewed in their proper context. At stake, in the October Synod as in previous ones, are two major points. Firstly, the absolute authority of the Pope, divinely conferred, in matters of Faith, Morals and discipline: in opposition to this those who, through a bogus doctrine of co-responsibility à la Cardinal Suenens, would make him little more than a "*primus inter pares*". Secondly, the enduring nature of truth as received from God, not made by men: in opposition to this, those modernist bishops who would alter it, in the name of a bogus "development-of-doctrine" theory, to suit prevailing and popular mood. (One thinks of the second of Our Lord's temptations in the desert, "All these things I will give Thee if, bowing down, thou wilt adore me"; i.e. suit your doctrine to the times and all these poor people lost and struggling in the confusion of sin will be yours: "Begone Satan", said Our Lord, "It is written the Lord thy God thou shalt adore and Him only shalt thou serve". And Satan went. Christ rejected at once and with great vehemence the first Modernist temptation, that of adjusting doctrine to popular mood in the hope of gaining adherents; thus relativising absolute truth. This is the temptation which plagues bishops, priests and religious in the Church today and for which, I am afraid, many of them fall).

Clearly, the subject-matter of the October Synod, "The Christian Family", offered opportunity to Bishops, minded as above, for killing two birds with one stone. A break through the absoluteness of the bans on contraception and divorce—even a chink in these respective walls—would strike at the enduring nature of truth and constitute a modernist—and relativist—victory. And because made as a result, say, of sociological investigation into the changed circumstances of our time and the supposedly changed or altered nature of our lives, backed, say, by the progressive theological establishment and supported by a majority vote of the Synod Fathers, the break-through in question would strike a blow at the supremacy of papal authority; opening

the way for the reduction of the Pope to a "*primus inter pares*", an eventual Committee Chairman and little more. There is, of course, little new in all this. It adds up to a temporary resurgence of Conciliarism, which has plagued the Church on and off for centuries. In evidence, see Philip Trower's article to which reference has already been made.

A Brilliant Reporting Job

As already indicated, Philip Trower went to Rome as correspondent for *The Wanderer* at the Synod. In my view and that of others, he did a brilliant reporting job. I have studied his reports in *The Wanderer* with the greatest care and what I have to say, with regard to what can be described fairly as the attack at the October Synod on Papal Authority via an attack on Church Doctrine, which it is the duty of that Authority to uphold, is based on what Philip Trower has written and also on an extremely perceptive article, published in this issue of *Christian Order*, by Father William J. Hayes, who writes from Castlemaine, Victoria, Australia, and which arrives broadly at Trower's conclusions and which is the more valuable in that, so far as I know, it was written in independence of him. Here are two writers of integrity, who love the Church, who have gone deep and with sorrow into its present confusion and who have not lost their sanity or their balance in the process. What they have to say deserves the most attentive consideration. The same applies to Anne Roche, that staunch Canadian Catholic who arrives at the same conclusion at Philip Trower and Father Hayes in her brilliant article in the *Toronto Globe and Mail* which we are proud and privileged to publish.

Synod Attack on Papal Authority

It should be noted that the attack mounted at the Synod against papal authority was not head-on. This is usually the case. It could be, in consequence, that my use of the word "attack" is unfortunate; but I cannot think of a substitute and, in the end, though the process represented what might be described as an unfolding of pressure against papal authority, it culminated in the end, in the case of Archbishop James Quinn, who led the American

delegation (to say nothing of Cardinal Carter, who revealed his mind for what many of us know it to be, in the very last stages of the Synod), in what can be described fairly enough as an assault on the authority of the Holy Father. The pressure applied by the American representatives took the form of a somewhat confused call for further exploration of the papal ban on contraception as set down within *Humanae Vitae* by Pope Paul VI; also for consultation with a view, no doubt, to a new papal judgement and declaration, possibly in the not-too-distant future. Meanwhile, so long as discussion and "dialogue" persisted, there would be the maintenance of prevailing doubt with a view to the eventual fading away in practice of the ban on contraception. This could well have been the object of the exercise set in motion by certain episcopal protagonists at the October Synod. It is important to notice that they were by no means in the majority. On the contrary, episcopal voices were raised from East and West, North and South in support of *Humanae Vitae* and the stability of marriage. These voices were in the escendant throughout and it is a matter for great satisfaction that they were. According to Philip Trower, what I have described, following himself, as the "attack" was mounted and the pressure laid on by the chief representative of the United States Hierarchy at the Synod, the Most Reverend John R. Quinn of San Francisco, then President of the Episcopal Conference of the United States. His intervention took place on the first working-day of the Synod, Monday, September 29th, 1980. In it, he avoided the crudity of a direct attack on Church teaching with regard to contraception, stating that the American bishops accepted it, but calling at the same time for a re-examination of the teaching against it, as contained in *Humanae Vitae*. As Philip Trower sees it, Cardinal Hume moved in the next day, Tuesday September 30th, to support Archbishop Quinn and he was followed by Archbishop Worlock with his plea, which I considered in the February issue of *Christian Order* and which, in Trower's view, adds up to a request for "the Church to allow marriage after divorce". Hot on the heels of the English representatives came the French. Says Trower:

"... the English Bishops have made no secret of the

fact that they are bringing the petitions from their National Pastoral Congress pressing for a change of doctrine, and *Le Monde* reports that the French Bishops have 50,000 similar demands, which may or may not be so. . . .”

In order that readers may be very clear as to what happened at the October Synod with regard to the questions raised in this article, I am going to refer them now to Philip Trower's report on the proceedings of the first week at the Synod (*The Wanderer* 9/10/80), reprinted in full immediately after this article of mine. Thus, there are, in this issue of *Christian Order*, two articles by Philip Trower, along with my “Comment” for this month. The first, which is printed before this, is entitled “The Synods 1965-1980”. The second, which is printed after this article of mine and should be read after it, is entitled, “Archbishop Quinn Takes the Floor. It reports the mounting of the attack. Finally, there are the articles by the Australian, Father W. J. Hayes and the Canadian, Anne Roche, written in independence of Philip Trower, yet dealing with the same subject and on the same line of criticism as he employs in his report. They are entitled, respectively, “The Quinn Intervention—a Reflection” and “Split Church”. Father Hayes' article is printed after and should be read after Philip Trower's report. Anne Roche's follows Father Hayes'.

The Prevailing Picture

I trust that when readers have read through this material and studied it, they will find themselves well within the prevailing picture; that they will understand what has been going on between a powerful minority of bishops and the Pope and what may well be going on still. It is against this background, rather than that somewhat speculatively provided by Paul Johnson in *Now* that they should see the value of Mgr. Oliveri's recently published book, for it is clear that, if the Holy Father is to enforce his will effectively throughout the Church in face of a bogus pluralism with regard to Faith, Morals and Liturgical discipline and practice, he may well have to use his Representatives in various countries as appropriate instruments in this regard. Hence, the importance of Mgr. Oliveri's study, which sets out their position and their powers.

In this, his first article on last year's Synod, which was published in *The Wanderer* on October 9th, 1980, Philip Trower unveils the attack on *Humanae Vitae* and, by implication, on Papal Authority by the representatives of the American and other Hierarchies at the Synod.

Archbishop Quinn Takes the Floor

PHILIP TROWER

“RARELY will a Synod be the object of so many pressures and so many passions” wrote *Le Monde's* correspondent last week. “Sexual, conjugal, and family problems interest the whole world”.

On Monday, Sept. 29th, the first full working day of the Synod, the forecast began to be fulfilled. Archbishop John R. Quinn, leader of the U.S. delegation, took the floor to ask, in effect, that the teaching of *Humanae Vitae* be reversed, at one blow shattering the hopes for a harmonious and peaceful course to the Synod, and throwing into the shadows the other equally important aspects of its works.

In the clouds of smoke that are certain to be raised, it is essential for Catholics to hang onto the fact that this is what has happened. Later in the Synod the Archbishop may change his mind, and one certainly hopes he will. But an examination of the text of his intervention, to my mind, leaves no doubt that the interpretation instantly put on it by the world's press was accurate. In this case the press has not misrepresented a member of the Catholic Hierarchy.

Archbishop Quinn made his intervention on behalf of the National Conference of Catholic Bishops, a fact attested to on the front of the printed text. The statement, titled “Contraception: A Proposal for the Synod” (one cannot help feeling the very title is provocative and meant

to carry a message) is in two forms: a short and a long version. The first version is the speech as he delivered it in the council hall. The long version is the text which he submitted to the Synod's secretariat, as is required by the rules, the day before speaking. There are these two versions because in the Synod hall the Fathers are only allowed to speak for eight minutes. There is not time to read the full text.

On Tuesday morning at the daily press briefing, the NCCB's press officer distributed copies of both texts to the reporters present. At this point it seemed as if the Archbishop was anxious to have his views disseminated as widely as possible. That later he asserted he did not mean what in fact he said, is all the harder to believe, in that a man of his experience must have known how the whole world would interpret his words.

The second thing which I believe one has to recognize is that we are not dealing with a blunder by a single Archbishop, but with a well-organized campaign, involving not just the American Hierarchy, but all hierarchies and bishops who have wanted *Humanae Vitae*, not to mention other things, reversed. In my judgment, Archbishop Quinn is merely acting as leader or temporary spokesman in this campaign, thus stepping into the shoes of the late Cardinal Doepfner, who waged a successful campaign to prevent the late Pope Paul VI from issuing a condemnation of artificial contraception between 1964 and 1968.

Face Facts

In saying this, one of course exposes oneself to charges of "fanaticism" or "extremism". But in fact anyone with even a small knowledge of history or an interest in the news, knows that this is how things are nearly always done when causes are to be involved, even good causes. We are told to be a mature laity. To hide from such obvious fact would be childish.

Leaving aside the mode of preparation — the English Bishops have made no secret of the fact that they are bringing the petitions from their National Pastoral Congress pressing for a change of doctrine, and *La Monde* reports that the French Bishops have 50,000 similar de-

mands, which may or may not be so—events of the last days have developed as follows:

On Monday morning, the day of Archbishop Quinn's intervention, the *International Daily News*, the Roman English-language paper carried an article quoting Russell Shaw, the U.S. Bishops' press officer:

"We expect a useful and constructive dialog between bishops and theologians who agree with the Church doctrine on this issue. The American delegation accepts . . . and is committed to the truths of the Church's traditional teaching but it is a matter of pastoral concern that we remove the enormous confusion".

This set the tone for what was to come.

Throughout both Archbishop Quinn's and Archbishop Bernardin's interventions, blame for the faithful's confusion is laid anywhere except where it chiefly belongs, on the failure of so many bishops to do their duty and support the "traditional teaching". Blame is mostly laid, quite forcefully, on the supposed obscurity of *Humanae Vitae*.

A few hours later, Archbishop Quinn made his intervention in the Synod Hall. Next day, Tuesday, Cardinal Basil Hume moved in to support him and supplied further arguments for allowing contraception. "This prophetic mission of the family" said the Cardinal, "and so of husbands and wives, is based upon their experience as married persons and on an understanding of the sacrament of marriage of which they can speak with their own authority. This experience and this understanding constitute, I would suggest, an authentic *fons theologiae*, from which pastors, and indeed the whole Church can draw".

Very good. But which kind of married couples is the Cardinal talking about?

"Some", he says, "have no difficulty in accepting the total prohibition of artificial means of contraception". But "others cannot accept the total prohibition of the use of artificial means of contraception, where circumstances seem to make this necessary or even desirable. Natural methods of birth control do not seem to them to be the definitive and only solution. It cannot just be said that these persons have failed to overcome their frailty and weakness. The problem is more complex than that. In-

deed such persons are often good, conscientious and faithful sons and daughters of the Church. They just cannot accept that the use of artificial means of contraception in some circumstances is '*intrinsice inhonestum*', as this latter has been generally understood".

Archbishop Worlock then moved in to plead with the Church to allow marriage after divorce. "Moreover many pastors nowadays are faced with Catholics whose first marriages have perished and who have now a second and more stable (a legal and civil) union in which they seek to bring up a new family. Often such persons especially in their desire to help their children, long for the restoration of full Eucharistic Communion with the Church and its Lord. Is this spirit of repentance and desire for sacramental strength to be forever frustrated? Can they be told only that they must reject their new responsibilities as a necessary condition of restoration to sacramental life?" By this time the news of Archbishop Quinn's intervention had broken in America.

At 8.30 *this morning, Wednesday*, just before the Archbishop entered the Synod for the morning session, he was interviewed by CBS in St. Peter's Square.

Meanwhile, the *Rome Daily American* had come out with an article saying that the Archbishop was defying the Pope.

Finally, at about midday, the following statement from the Archbishop was issued by the Vatican press office.

"Because of confusing reports about the American Bishops and about the substance and intent of my speech to the Synod of Bishops on Monday, I find it necessary to make some clarifications.

"In the first place neither I nor the American Bishops' Conference reject or challenge the doctrine of the Catholic Church on contraception. I stated this in my speech and I repeat it now.

"Neither I nor the American Bishops' Conference are calling for a change in the doctrine of the Catholic Church on contraception.

"In my speech, I offered proposals to the Synod for dealing in a constructive way with the personal and

demographic positions of the modern world which must be recognized, if they are to be dealt with.

"The intent of my speech was to suggest possible ways of making the Church's teaching on contraception better understood and more widely accepted".

What was the Archbishop really saying in his statement to the Synod?

An examination of the long text leaves the impression that two quite different cases are being argued as though they were one and the same. It is this I think that makes the logic of the Archbishop's arguments seem so immediately difficult to follow.

The first theme runs something like this.

There is widespread rejection of the encyclical. This is because the encyclical is incomprehensible. *Therefore it must be re-examined to see what it really means.* The re-examination must be done with the help of the no-longer Catholic theologians who have rejected it, and who are spoken of throughout the intervention as though their opinion ought to have the same weight as that of truly Catholic theologians.

Then there is a deeper theme which keeps appearing, woven into the argumentation, supposedly supporting the more superficial theme. This deeper theme goes like this: the situation of man today has changed; the teaching is impossible. Nice, good, decent, basically faithful Catholics would not be rejecting the encyclical if there were not something seriously wrong with it. What is more, on this point, nothing is going to get them to return to obedience, and if this state of affairs goes on, with the Church teaching one thing and the people doing another, the Church is going to look ridiculous. Resubmitting the encyclical to discussion is the only way out of the impasse.

"There must be a more comprehensive teaching on sexuality".

"The Holy See should initiate widespread and formal dialogue with Catholic theologians throughout the world on the problems raised by this dissent from the teaching of *Humanae Vitae*".

The Real Reason for Dissent

But nobody asks for a question to be reopened unless it's decided that it needs a different answer. We are not dealing in this matter with some complicated theological conundrum. Nor, in spite of what the Archbishop and his supporters are trying to maintain, are people rejecting *Humanae Vitae* because they find it incomprehensible. They reject it because they don't like what it says. What is disputed in *Humanae Vitae* is a single, simple moral imperative contained in a single sentence of the encyclical which, under appropriate conditions, a child could understand. "The Church teaches as absolutely required that *any use whatsoever of marriage (quilibet matrimonii usus)* must retain its natural potential to procreate human life" (*Humanae Vitae*, no 11).

The Archbishop clearly recognizes that this is the heart of the problem, referring to the sentence twice.

"What reflection can the Synod bring to bear on this opposition which the '*quilibet matrimonii usus*' teaching of *Humanae Vitae* has encountered throughout the world?" (p. 3, long text). And again, speaking of dissenting theologians, he says: "Many would hold that contraception is not simply something good, desirable, or indifferent from a moral point of view. Their ultimate problem . . . lies precisely in the '*quilibet actus*' that is, in the teaching that there can be no exception, or as the encyclical puts it, 'each and every marriage act must be open to the transmission of life'" (see p. 8, long text).

There you have it.

To a moral imperative of this kind only two responses are possible. It is true or false. You can say yes or no to it. It is no more capable of "development" in the sense the Archbishop is calling for on p. 4 of his long text (which is not development in the true sense but transformation—change into something different) than is a fact of history, a law of physics, or one of the Commandments. Say, as the Archbishop does, that you stand by the principle but want to allow occasional exceptions and the principle is gone. The same goes for divorce. One divorce granted with the Church's blessing, and the principle of the indissolubility of marriage has gone too.

It's Meaning Cannot Change

The call the Archbishop makes for wider theological contexts and deeper research is useless as far as the central issue is concerned.

It does not matter how fully the theology of human sexuality, responsible parenthood, marriage, or any other aspect of life is developed; how lofty a theological point of view from which the encyclical is looked down at; how long theologians debate; how sensitive and compassionate they are; or how many experts in scientific disciplines they call in for consultation. The sentence in the encyclical will still be there, a rock to some, and a stumbling block to others. It will always mean what it has meant all along, and the meaning can only be right or wrong.

The whole world sees all this. That is why it is taking such tremendous efforts to get the Church to yield if only an inch. One can only deplore that men consecrated as Catholic bishops should lend themselves to those efforts.

Veiled Attack on the Papacy?

The importance of the long text, however, goes far beyond contraception. Archbishop Quinn appears to have taken the leadership in the conciliarist agitation to limit the Pope's authority.

The long text ends with what amounts to an unworthy attack on the position and prestige of the Papacy.

"The presence of the Holy Father has become so central in the electronic experience of the contemporary world that the average Catholic may very well have seen much more of the Pope than any other religious figure, including those of his own local area. Catholics as well as untold millions of people who are not Catholics eagerly listen to the Pope".

That the people should listen to the Pope like this seems to be deplored by the Archbishop.

Against this excessive prestige of the Papacy, the theologians should be brought as a counterweight and complementary authority.

"The situation of the modern world and the opportunities it offers the Church would support the desirability of an international commission of theologians being called

frequently to Rome from all over the wrld whose judgment would be asked on matters of such profound and far-reaching importance”.

Add: the international theological commission should be expanded and strengthened to ensured a continuing means of ongoing communication of a direct nature between theologians and the Holy See.

The Church should “develop through consultation with theologians some clear guidelines on the possibilities and the limits of dissent within the Church”.

“Careful attention (should) be given to the process by which magisterial documents are written and communicated”.

It is noteworthy that throughout the 15 page text of the intervention, Archbishop Quinn speaks of *Humanae Vitae* as though it were a teaching hitherto unheard of by Catholics. This one can only suppose is because the fact that up until around 1963, the majority had been faithfully obeying it proves that they perfectly understood it, and makes nonsense of one of the pillars of the Archbishop's case.

The intervention also gives almost exclusive attention to those who reject the encyclical's teaching. Throughout, both they and what they do are presented in an attractive and sympathetic light. By contrast nothing is said in commendation of those who support the encyclical or very little and no attempt made to explain why they should see things so differently.

I have spent a day and a half poring over Archbishop Quinn's text, and I cannot help saying, though it is with real regret, that I believe the interpretation I have given to be justified by its contents. If I am wrong, then it is a document far more obscure, and in need of elucidation, than *Humanae Vitae*, which indeed needs no elucidation, since it is crystal clear.

IF

you have received a subscription reminder and not yet renewed, would you *please* do so without delay or cancel your subscription? I do need to know. Thank you.

—Paul Crane, S.J.

We are happy and honoured to be able to reproduce this piece of trenchant and truthful writing from the pen of Father Werenfried van Straaten. With acknowledgements and thanks to Aid to the Church in Need, 3-5 North Street, Chichester, West Sussex, PO19 11B, U.K.

We Priests

FR. WERENFRIED VAN STRAATEN

WE priests are the greatest risk in the spreading of the Kingdom of God. Christ took on this risk, although He knew each of us whom He intended to call. Therefore He will reward all who help lessen this risk by accompanying a priest through life with their prayers and sacrifices.

Never must we priests forget that Christ, who is the light of the world, sends us into the world to shine out as a light in spite of our weakness and to be recognisable as Christ living on in the world. He does not send us to adapt to the world but to follow Him. That binds us by duty to a life of faith and trust in our heavenly Father, a life of prayer, humility, self-denial and love of the Cross, a life in which we accept the Word of God with a pure heart and faithfully preach it.

This noble task requires careful preparation, which may only be entrusted to the best of priests. Is the present devastation of God's vineyard not, therefore, primarily attributable to a limited number of proud, rebellious, self-willed priests who still hold key positions in the training of candidates for the priesthood? What priests shall we have tomorrow in a country in which 145 professors of theological faculties publicly declare their solidarity with a professor who has been condemned by the pope and the bishops? Or in a country in which dozens of priests who have given up their office continue to train young men for pastoral duties? Or in a country in which half the pro-

fessor's took a day's leave and were ostentatiously absent when the Pope visited their Catholic Institute?

Neither a Pope driven by the Holy Spirit, who preaches the gospel to the ends of the earth, nor a hundred bishops travelling without rest all over their dioceses can halt the decline of the Church in Europe if they have no priests to back them up. Priests administer the sacraments—and they can abolish them. They must preach the word of God—and they can falsify or hide it. They represent the Church, the pope and the bishops with the people. They enjoy material security and are independent. If they go their own way in disobedience they can devastate what is being built up by the holiest pope and by the best bishops.

In many a Christian country it will be necessary to set up pontifical seminaries to help counteract the shortage of priests. In other countries priestly vocations are increasing at a rate that fills the whole Church with hope. We thank God that our work is privileged to make an active contribution to this.

Do not lose courage! The Church is greater than a chair of theology at Tübingen or a handful of rebel clergy and false prophets who for the time being still control the mass media. She extends beyond the bounds of the earth and draws her inexhaustible strength from the risen Christ in heaven, who said: "When these things begin to take place, stand erect, hold your heads high, because your liberation is near at hand".

Please buy and read:

"POPE PAUL'S NEW MASS"

by Michael Davies

The third and final volume of his great trilogy on the Liturgical Revolution; pp. 673; £5.75 post-free from: Augustine Publishing Co., Chulmleigh, Devon, EX18 7HL: Irish readers IR£8.65.

This article, in rightful and responsible criticism of the intervention of the Archbishop of San Francisco at the October Synod, is from the pen of Father W. J. Hayes, a distinguished priest-writer. His booklet, *The Second Wave: Return of Modernism* (St. Duthac's Book Service, 39, Blenheim Pk. Road, South Crodon CR2 6BG; £1.55) is warmly recommended. Readers will note the coincidence between Philip Trower's article and Father Hayes'; each written in independence of the other, thousands of miles apart, at the ends of the earth.

The Quinn Intervention: A Reflection

REV. W. J. HAYES

UNBALANCED reporting in the media made it appear that one of the most significant contributions to the recent Synod of Bishops was a written intervention presented by Archbishop Quinn of San Francisco, the then President of the U.S. Bishops' Conference. In retrospect, it is clear that the intervention had little effect on the course of the Synod, but it is still worth studying for the light that it throws on the present troubled state of the Church. The following observations are based on the full text of the intervention as it was published in *The Catholic Leader* of Brisbane, Australia on October 26th, 1980.

Widespread Dissent

The Archbishop focuses attention on a very real and a very serious problem—the widespread dissent against Pope Paul's encyclical, *Humanae Vitae*, and the consequent weakening of respect for the Church's teaching throughout the whole field of faith and morals. The noteworthy element of the intervention is the fact that the Archbishop

publicly in a Synod conducted under the patronage of the Holy Father—aligns himself with the dissenters. It is true that he protests his loyalty to the Church's teaching, but an analysis of the document shows that his efforts are directed, not towards the conversion of the dissidents, but towards a manipulation of the Church's teaching to suit their taste.

From the beginning it is assumed that dissent from papal teaching is legitimate, respectable and inevitable. Opposition to *Humanae Vitae*, we are told, is found

“even among those whose lives are otherwise outstanding in their Christian dedication, and among theologians and pastors whose learning, faith, discretion and dedication to the Church are beyond doubt”.

It is clearly suggested that the onus is on the official Church to seek a reconciliation:

“Unless one is willing to dismiss the attitude of all these people as obduracy, ignorance or bad will, this widespread opposition must give rise to serious concern”.

“Restraining” the Pope

These assumptions regarding the legitimacy of dissent and the necessity of accepting it as a permanent element in the life of the Church, provide the foundation for the Archbishop's plan of reconciliation. His approach is pragmatic: the dissent is inflexible; therefore, the magisterium must yield—and to avoid similar confrontations in the future, some form of restraint must be imposed on papal teaching. The Archbishop does not express it so bluntly, but his message is unmistakable.

Both in his written intervention and in his subsequent repudiation of press reports, the Archbishop clearly affirms his acceptance of the teaching of *Humanae Vitae*, but with equal clarity he insists that steps must be taken to defuse the document. His plan is to render *Humanae Vitae* obsolete by producing a new “fuller, more organic and more synthetic” exposition of the Church's teaching on marriage. Two avenues are proposed: a new context should be found for Pope Paul's teaching; and a development of that doctrine should be sought.

Two Futile Proposals

A little reflection shows the futility of both proposals. It should be obvious to anyone that the dissent against *Humanae Vitae* has nothing to do with context—it focuses precisely on that one sentence of the encyclical which contains the formal condemnation of artificial contraception. The Archbishop acknowledges this himself in other parts of his paper. At the beginning he formulates the purpose of his intervention in the question:

“What reflection can this Synod bring to bear on the opposition which the *quibet matrimonii usus* (each and every use of matrimony) teaching of *Humanae Vitae* has encountered throughout the world . . .?”

Later he says of the dissenting theologians:

“Their ultimate problem with the teaching of the Church lies precisely in the *quilibet usus* (each and every act)—that is the teaching that there can be no exceptions, or as the encyclical puts it, ‘each and every marriage act must be open to the transmission of life’”.

That is the grim reality: the dissent is focused on that one sentence. If another encyclical were written enshrining that decisive judgment in an entirely different context, nothing would be changed. The same fierce and obstinate resistance would persist.

The talk of “development” is equally futile. The very wording suggests that the Archbishop is groping for straws:

“Whatever may be the answer, it would seem necessary in the area of contraception at least to raise the question: are there nuances and clarifications, further considerations and greater pastoral insights still to be elaborated?”

The inanity of the suggestion stands out if you reflect that the question of artificial contraception is confined within a clear-cut disjunction: is it lawful or unlawful? This was the question confronting Pope Paul, and, in virtue of the mandate entrusted by Christ, he gave the definitive answer: “each and every marriage act must remain open to the transmission of Life” (11). It is humbug to talk of nuances and clarifications and insights. The only

“development” that would satisfy the dissenters would be a radical reversal of Pope Paul’s teaching.

Insidious Attack on Humanae Vitae

In reality, then, this plausible request for a “fuller, more organic” teaching must be seen as an insidious attack on *Humanae Vitae*. While paying lip service to Pope Paul’s teaching, the Archbishop is implicitly condemning his encyclical as inept and inconclusive. He is blaming Pope Paul for the troubled state of the Church in much the same way as professional demonstrators blame “police brutality” for the violence that erupts in the streets. In practical terms he is sentencing the encyclical to eternal limbo:

“In the normal and foreseeable course of events, this problem is not going to be solved or reduced merely by a simple reiteration of past formulations or by ignoring the fact of dissent”.

Having thus disposed of the offending encyclical, the Archbishop proceeds to unfold his plan for replacing it. He proposes that “the Holy See initiate a formal dialogue with Catholic theologians”, and stipulates the inclusion of “both theologians who support the Church’s teaching and those who do not”. He paints quite an idyllic picture of the harmony that is expected in this gathering: “a spirit of faith and openness”, “a meeting of minds”, “patient and loving efforts”, “a path of love and clearer understanding”. The Archbishop’s style is so persuasive that you could almost miss the fact that he is suggesting a revolutionary change in the Church’s Magisterium. The new teaching on marriage is to be formulated, not by the Pope or by an Ecumenical Council, but by a process of dialogue. In effect, the Pope is being asked to resign the authoritative teaching office that belongs to him by Christ’s institution, and to accept the position of chairman at a theological convention.

Attack on Papal Authority

And this democratic style of magisterium is proposed not merely as an emergency measure to rectify the “blunder” of *Humanae Vitae*, but as a permanent amend-

ment to the Church's constitution. It is suggested that, in view of the fact that the Pope these days is very much in the limelight, and that he has opportunity for influencing "untold millions", it would be fitting to have a panel of theologians constantly at hand to guide him. In effect, the utterances of the Holy Father would be subject to censorship; he would need a "*nihil obstat*" to ensure that his statement did not come into conflict with the latest theological novelties. One wonders whether the Archbishop may not be thinking of the "bad taste" shown by the present Holy Father in his forthright statement to the American hierarchy:

"I myself today, with the same conviction as Paul VI, ratify the teaching of the encyclical (*Humanae Vitae*) which was put forward by my predecessor 'by virtue of the mandate entrusted to us by Christ'".

As a final thrust against the Magisterium, it is suggested that the Pope, in dialogue with the theologians, should provide "specific guidelines about dissent within the Church", i.e. the Pope is being asked to endorse a charter authorising his subjects to treat him with contempt. Surely Christ's directive about dissent is specific enough:

"He that hears you, hears me; and he that despises you, despises me; and he that despises me, despises the one who sent me" (Lk. 10/16).

The overall impression created by the paper is that the good Archbishop in his zeal for healing the wounds of the Church, is adopting the methods of Henry Kissinger rather than those that are proper to the Catholic Church. Christ built into his Church a unique mechanism for establishing and preserving unity:

"He placed blessed Peter over the other apostles and instituted in him a permanent and visible source and foundation of unity of faith and fellowship" (Vat. 11, *Church*, 18).

Peter's own stability was guaranteed, not by the expert knowledge of a body of scholars, but by Christ's assurance: "Behold, I will be with you all days".

According to this divine plan, it was provided that the successor of Peter, in carrying out his unifying function, should have the assistance of a body of bishops:

"The individual bishop is the visible principle and foundation of unity in his particular church" (*Church*, 23).

Cause of Present Upheaval in the Church

It is within the framework of this divine plan, that we must seek the cause of the present upheaval and also its remedy. Two facts are inescapable: i) public dissent against papal teaching is not a peccadillo that can be tolerated; it is a diabolic abuse, tending of its very nature to divide the Church and to deprive the faithful of that supernatural certitude to which they have an inalienable right. ii) The present flourishing state of dissent in the Church indicates a corresponding weakness in the exercise of episcopal authority.

Pope Paul said as much in the Apostolic Exhortation which he addressed to the bishops of the world in 1970 (*Quinque Iam Anni*). Adverting to:

"the ravages being inflicted upon the Christian people by the diffusion of venturesome hypotheses and opinions that disturb the faith"

the Holy Father exhorted the bishops to do their duty:

"Dearly beloved brothers, let us not be reduced to silence by the fear of criticism . . . However necessary the function of theologians, it is not to the learned that God has confided the duty of authentically interpreting the faith of the Church . . . It is for the bishops to tell the people what God asks them to believe".

What an excellent foundation this passage would have provided for Archbishop Quinn when he set himself to address his fellow bishops on the problem of dissent! He could easily have called for a universal examination of episcopal consciences and a beating of episcopal breasts. But, sadly, he seems to be blind to the realities of the situation.

He agonises over the personal trauma of priests who are torn between loyalty to the Pope and respect for the theologians; he quotes a survey to establish that a large proportion of the priests reject the teaching of *Humanae Vitae*, and neglect to implement it in their ministry. It does not seem to occur to him that the narration of these

facts is an implicit indictment of the bishops. The bishops are the ones responsible for the formation of their priests and for the granting of faculties to preach and hear confessions. If these flagrant abuses exist, the bishops are to blame, and they are the only ones who can apply an effective remedy.

Failure of Episcopal Responsibility

The Archbishop also acknowledges the subversive influence that has been exercised by "public, repeated and widespread dissent by well-known theologians", but again the sense of episcopal responsibility seems to be lacking. Is it not a fact that many of these "well-known" dissidents are retained in positions of influence, and even employed in teaching positions and in the formation of future priests; that they have little trouble in getting approval for their writings and forums for their lectures; that their poisonous views are freely disseminated among the laity in "Catholic" papers and magazines? It must surely be obvious to anyone that the bishops are the ones responsible for this colossal scandal.

Is it proper for a priest to make such criticism of a bishop's statement? I believe it is. Whether the Archbishop intended it or not, his intervention has received world-wide publicity—the quotations in this article are taken from the text as it was published in a respectable Catholic paper here in the Antipodes. The prestige of the Synod in which the intervention was made, and the Archbishop's own standing as one-time President of the U.S. Bishops' Conference, lend weight to the views he has expressed. His patronage of the dissenting element can serve only to perpetuate "the ravages being inflicted on the Christian people". In these circumstances, I submit, it is proper for a priest to speak out in defence of that basic right of the faithful which Pope Paul emphasised in the same Apostolic Exhortation:

"It is the inalienable and sacred right of the people in our charge to receive the word of God, the whole word of God . . .".

How many are receiving it in the Church today?

Writing in independence of Philip Trower in Rome and Father W. J. Hayes in Australia, Anne Roche in Canada makes the same points as they do and adds an emphasis of her own. The concurrence of view of these three distinguished and splendid Catholics is as telling as it is remarkable. Acknowledgements to the *Toronto Globe and Mail*.

Split Church

ANNE ROCHE

THE Synod of Bishops held in October in Rome made no change in the Catholic Church's traditional teaching on marriage. Not even the most sanguine liberal had expected that it would. Nevertheless, it yielded two conclusions of enormous importance for the future of the Church.

First, that Roman Catholicism as a mass religion is over in North America. Second, that the undeclared schism that has been raging in the Church since the Second Vatican Council has at last emerged into the open.

End of Catholicism as a Mass Religion in U.S.A. and Canada

The first conclusion, at least, has the status of fact. At the Synod, the Bishops quoted secular studies to indicate that 80 per cent of North American Catholics defy the Church's ban on artificial birth control, and that Catholics divorce and engage in extramarital and premarital sex at nearly the same rate as the rest of the population. Catholic researches corroborate these findings.

Recent surveys in Canadian parishes showed that nearly two-thirds of the children in Catholic Schools do not attend Sunday Mass, a strong indication that their parents have abandoned formal religious practice. These figures, if accurate, further suggest that, of even the third of Catholics who formally practice, about 40 per cent reject the Church's authority in crucial moral areas. The Pope is, in human terms, the leader of a minority church.

Schism now in the Open

It is the universal perception of this fact that has brought the schism in the Church officially into the open. By the end of the Council, the Church had already split into two warring camps, called, inevitably, liberal and conservative, with the liberals gaining a quick ascendancy which they never lost. Most of them were already in place when the Council ended, in the vast educational and service structures of the Church, trusted, used to power and able to control future policies and appointments. These professionals, disaffected, fiercely anti-Roman and anti-tradition, became in effect what has been called a "parallel hierarchy" which the official hierarchy was unable or unwilling to control. They have entirely revolutionized catechetics, liturgy, sexual values, education, popular piety, and the social justice endeavor. For a generation, they have had the instruction of Catholic school children, the screening and direction of candidates to the priesthood. They could not be displaced peacefully and they know their power.

The parallel hierarchy won, hands down, the first great trial of strength with the papal magisterium. Expecting an eventual reaffirmation of the Church's teaching on birth control, such dissenting theologians as the Canadian Gregory (then Father) Baum and Father Charles E. Curran of the Catholic University of America undercut it in advance, confidently predicting change; many Catholics, in the absence of counter-catechesis from their bishops, believed them and began to practice artificial birth control. On the day *Humanae Vitae* appeared, and before the bishops had a chance to pronounce, Father Curran, speaking for a large number of dissenting theologians, held a press conference in Washington to repudiate the papal teaching.

Canada followed suit. Public dissenters included Catholics in Dialogue, based in St. Michael's University, Toronto, 351 members of the Western Canadian Conference of Priests, a group from St. Francis Xavier University in Nova Scotia and most of the Canadian Institute of Theology. The bishops capitulated, the Canadians explicitly, in their Winnipeg Statement; the Americans implicitly, after an initial loyal pronouncement. There has never been any real attempt to teach or enforce the encyclical. Time dealt with

the few bishops who tried, and the parallel hierarchy has been virtually unopposed ever since.

In their challenge to authority, the dissenters were wise in their issue and lucky in their Pope. Wise in their issue, sexual freedom, because they were thus assured of the warmest secular sympathy. Lucky in their Pope, because Paul VI, though undeniably orthodox and saintly (conservative Catholics who disliked him were deeply moved by the revelation after his death that he habitually wore a hair shirt), was a weak, procrastinating ruler, "the Hamlet of Milan", unable to inspire love and command obedience. During his papacy, the revolution was institutionalized. The dissenters are now the Establishment.

Radical Resistance to Pope John Paul

This was obvious to anyone near a television set during Pope John Paul II's visit to the United States in October, 1979. It was *his* Catholicism, utterly traditional and orthodox, which was made to look rebellious and radical; Sister Theresa Kane and Hans Kung, Gregory Baum and Father Curran and Andrew Greeley, looked, and are, mainstream. The Pope is now, ironically, as embattled a religious dissident in the Church he heads as he was a political dissident in his oppressed homeland. Given this situation, it was inevitable that his call to order would be angrily resisted, and inevitable too, in the light of Catholic history, that most of the bishops should decide, like Mr. Pickwick, to shout with the loudest.

Quinn Intervention at the Synod

At the opening of the Synod, Archbishop John R. Quinn, president of the U.S. Bishops, stated what emerged as the united position of the North American and British hierarchies. Carefully worded, his statement urged a reopening of the question and called for "compassionate" treatment of those who did not accept it. Not unnaturally, the press seized on his statement as evidence that the U.S. bishops wanted the teaching scrapped. His subsequent clarifications, insisting that he had merely asked for a re-examination of the teaching "in a new context" with a view to its better understanding and acceptability, convinced few. The same

flurry of headlines and clarifications followed the statements of the Canadian and British delegations, which urged a relaxation of Church laws on divorce.

Bishops and Marriage

The message that emerges from the bishops' words is that they have cautiously disengaged themselves from much of the Church's teaching on marriage. Even the warmly approving secular press considers their statements disingenuous—"highly nuanced" and "not themselves fully convincing", in the polite phrases of *The New York Times*' Kenneth Briggs. When pressed by the Curia, the bishops hastened to profess total acceptance of the full historic teaching of the Church; later, they qualified. The new code word is "compassion". It threatens to displace "dialogue" in the post-Vatican II vocabulary of capitulation. In all cases the "compassionate solution" will be sought, and the impression left is that this compassion will tend not to urge Catholics back to willing practice but to bless and legitimize disobedience.

Betrayal by Canadian Bishops

The Canadians were described, and described themselves, as the most "progressive" of the Synod's bishops. Curiously, they have been so since the Council and are the most skilful with the technique of progress by statement, denial and clarification. G. Emmett Cardinal Carter of Toronto used it to deny that the 1968 Winnipeg Statement meant what everyone took it to mean—that Catholics might now practice birth control in good conscience, and again, after the Canadians had voted at the 1971 Synod to ordain married men, to deny they had proposed a change in the rule of clerical celibacy. Since his return from the latest Synod, Cardinal Carter has once again clarified the Canadian bishops' position on *Humanae Vitae* is.

Intentionally or not, the Canadian and U.S. statements at the Synod passed the word to the apparat at home that it might continue without fear of reprisal to teach against *Humanae Vitae* and to make use of the "internal forum" method to allow the divorced to receive the Sacraments.

The effect of the Synod has been the recognition of the national, as opposed to the Roman, character of the "Can-

adian Church" and the "American Church". Indeed, the "Canadian Church" has been calling itself that since the Council. It was the first, under the leadership of Bishop Emmett Carter as chairman of ICEL (International Committee on English in Liturgy), to divest itself of the Latin liturgy, that most striking sign of Romanness and universality. It has seldom passed up a chance to disoblige Rome, recently countermmanding Rome's rules on communion in the hand, altar girls, communal absolution and First Communion. There are probably not more than a few bishops who actively intend this separation, but the others acquiesce.

Second Reformation has Happened

Often a long time elapses between when a thing happens and when it is perceived to have happened. A second Reformation of the Catholic Church may now be perceived to have happened, though not yet to have reached the point where some bishops will decide that they cannot support it. The Pope's behaviour suggests that he, at least, is clear about what has happened and what must happen. He has begun to replace key liberal figures, such as Archbishop Jean Jadot, apostolic delegate to the United States, but that process may take more time than he has. So he has also begun to redraw the lines of Catholicism by a startling public catechesis of the world.

During his every appearance, he produces and burnishes some traditional Catholic truth, which, newly shocking in today's climate, has the effect of a grenade tossed into one's lap at a tea party. Everyone leaps up and screams. The attack on him, much of it from priests and nuns and certain non-Catholic clergymen, is virulent, going in many cases beyond the bounds of propriety.

John Paul II is in every way an extraordinary man. He passionately and chivalrously loves the Church, its honor and its order. He has exactly the stamina, gallantry and humor necessary for the coming struggle. If anyone can, he will save his Church from slipping into secularism. If he lives, he will make a Pope in the pattern of Pope St. Gregory the Great, whose times these much resemble. It will be heartening to watch.

Despite widespread curiosity, the bishops' replies to the letter from the Congregation for Divine Worship on the use of Latin in the Mass and the Tridentine liturgy have not been published. However, a mole in the Curial Office of one diocese, which shall be nameless, has leaked what purports to be a copy. Confirmation of its authenticity has not been forthcoming.

The Objective Approach

W. M. QUIRK

Eminence,

I hasten to reply to your letter seeking information concerning the use of Latin in the Mass. Fortunately, there was no need for me to enter into lengthy enquiries about the matter, which in this diocese has for many years been firmly settled.

You ask in the first place whether Mass is celebrated in Latin. I am happy to say that, subject to two minor reservations, which I shall deal with later, no Latin is ever used except by one or two choirs which have a long-established reputation in musical circles. It is important for our standing in the local community that we should be seen to value our cultural heritage and encourage the performance of outstanding classical compositions. To avoid the mis-representations which can be ascribed even to actions arising purely from a civilised outlook, I make it clear that the choirs must devote as much time to modern works for the Mass in English as well as to items from such well-loved collections as "Hymns Ancient and Modern". This was, of course, as much in their own interests as those of the congregations. Needless to say, at such Masses sung in Latin, the celebrant uses English almost exclusively. I am confident that there is no danger to our policies from this concession.

I think I can claim, then, that, to all intents and purposes, we have eradicated Latin from our liturgical ceremonies in full conformity with the clear intentions of the Vatican Council, however imperfectly worded in the Constitution

on the Sacred Liturgy. For that reason, it is a little difficult for me to reply to your enquiry about the demand for Latin. I have, of course, turned my back on the authoritarian attitudes of my predecessors in exercising my pastoral care. My people are fully aware that the Church nowadays encourages them to make their needs and desires known to their pastors and I have no doubt at all that the priests of this diocese listen to them most carefully and explain to them with sympathy and understanding the mind of the Church—which naturally is my mind also. I have the utmost confidence in the clergy. They know they have complete discretion to meet all genuine needs, provided they do not compromise the pastoral pattern set for the diocese.

As a consequence, while ten years ago (before I succeeded to the see) there was some residual demand (even occasionally, perhaps, agitation) for the Latin Mass, this is now virtually non-existent. So it is fair to say that the demand has subsided to such an extent that, even to acknowledge its existence would only lead to great confusion amongst the faithful at large, who have clearly accepted that the point no longer arises.

In turning to your second question, I must explain the reservations I mentioned earlier. I freely admit that the Tridentine Rite is a thorn in my side. Were it not for the importunacy of small groups in pressing this matter (which I know you will agree is a completely separate matter from the use of Latin in the *Novus Ordo*), the pastoral renewal of the diocese would be proceeding smoothly in an atmosphere of complete harmony and unbroken unity.

You well know that I supported your efforts to persuade the Bishops' Conference to petition for the withdrawal of the Indult which the late Pope Paul was induced to grant some years ago, allowing the Old Rite of Mass to be used in this country on special occasions. It is a matter for regret that the terms of Roman documents are not always punctiliously observed and, as I am sure you are aware, in some dioceses a request for the Old Rite is allowed far too freely. This causes unnecessary trouble for those of us who are intent on supporting your policy. The more these concessions are extended, the more they are demanded and the more they are abused. While I should prefer not to

allow the Old Rite at all, I must suppress my own views and acknowledge that the Indult still exists. I do therefore concede a Tridentine Mass three or four times a year at the request of the Latin Mass Society.

I am gratified that very few priests offer their services for this purpose. It has become apparent that those who do are generally stationed in the more remote rural parishes where they have not had the benefit of frequent contact with their confreres, particularly the younger and more active, who have become more pastorally aware through regular attendance at conferences and seminars. There is, however, a useful spin-off from this geographical distribution in that the remote locations for an indult Mass severely restrict the numbers who are able to attend, especially in winter. I am assured that most of those who attend are at least middle-aged, so this is clearly a declining problem, which I am confident I shall overcome in the fullness of time. Meanwhile, it will not be allowed to get out of hand.

I must now record, with respect, that it is a matter for regret that your letter to the bishops reached the columns of the Press. The effect, of course, has been to spark off speculation that the Holy Father was about to announce some extension of the Indult, whereas I feel that I know you well enough to be sure that your intention is the laudable one of being able to reassure the Holy Father after diligent enquiry that at least ninety-nine Catholics in every hundred now assemble to worship in a modern and adult manner without nostalgic longings for what is now of merely historical interest.

I should like respectfully to repeat and emphasise my submission of a year ago that the continued existence of the Indult prevents me from dealing more effectively with the problem of those who have taken it into their own hands to organize Masses in the Tridentine Rite. In consequence, it is not possible now to assert that the Rite no longer exists.

It is understood that the adherents of these groups in the whole country number only about 3000 so that, although they are not included in diocesan statistics, I am confident they are of negligible importance in this diocese. Nevertheless, they have been more active and persistent than was to be expected.

You enquire finally what are the motives for the positions taken by these people. This is a difficult question because their statements are greatly confused and indeed incomprehensible in the modern Church. They are, I would say, characterised by a stubborn refusal to acknowledge the many benefits which have accrued from the prophetic insights of the conciliar era. For example, the Mass, the Sacraments, the priesthood with their associated external elements have been brought to a level of simplicity at which they are in full harmony with the common experience of people in the world, so that the faithful are no longer dismayed by the jarring notes of triumphalism and elitism formerly all too often encountered in our churches. Great resources have been devoted to the production of translations of the liturgy and Scriptures the better to convey their meaning with accuracy and simplicity. Tireless efforts have been put into drilling our people in words and actions so that they are no longer at a loss in knowing how to pass their time in church. I might even claim, without fear of contradiction, that no-one attending our assemblies need feel the slightest embarrassment at the atmosphere being noticeably different from that of their normal every-day surroundings.

Despite all this, these people are still not satisfied. In all charity, Eminence, I conclude that they have no intention of being satisfied. The People of God should no longer, on their account, be deprived of the further liturgical developments which are still so eagerly awaited.

I remain,

Yours very sincerely in Christ,



THE SILENT MINORITY

We are silent,
Because we have been silenced
Over the years.
Do those who know so much about us
Understand,
It is a silence fraught with tears?

—S. G.

In this, the third in his series of articles on Christian unity, Philip Trower examines what the Catholic Church and the Second Vatican Council have to say in this matter. His conclusions need to be studied with care.

Background to Ecumenism

3: CHURCH AND COUNCIL ON CHRISTIAN UNITY

PHILIP TROWER

LET us now see what the Church and Council have to say about Christian unity. Has the Church given up her claim to be the one and only Church founded by Christ?

"Unity", says the Second Vatican Council, "was bestowed by Christ on His Church at the beginning; we believe that it is still in existence in the Catholic Church and cannot be lost". And: "Only through the Catholic Church of Christ, the universal aid to salvation, can the means of salvation be reached in their fullness". Finally: "The Catholic Church possesses the wealth of the whole of God's revealed truth and all the means of grace".

So the Church of Christ *is* the Catholic Church.

We then come to the relationship of the separated Christians to that Church. Are they members in some way? The answer seems to be that they are associated or attached, but incompletely.

Here is the Council again. First about individuals.

"Men who believe in Christ, and who have duly received Baptism, are established in a fellowship with the Catholic Church". "They deserve to be recognized (by Catholics) as their brothers in the Lord". "When Baptism is duly conferred and accepted with the right disposition, it really incorporates a man in Christ". "They are incorporated in Christ . . . despite disagreements".

About the separated churches and communities in their corporate existence, the Council has this to say. "Although these churches and communities are defective, they are not without significance and importance in the mystery of salvation". But they do not have the benefit of "the unity which Jesus Christ wanted to bestow on all those to whom He had given rebirth in a single body". Disagreements about doctrine and discipline provide "impediments" and "serious obstacles" in the way of full membership of the Church. "The separated Christians who already belong in some way to God's Church ought to have full incorporation in it".

In the Church's eyes, a separated church or community with bishops in apostolic succession, validly ordained priests and all the sacraments, can be more truly considered a detached "part" of the Church, than Christian communities without these advantages. In this respect she does not regard them all in the same light.

Careful Distinction Must be Made

What then is to be made of this teaching? Since the Church is the Mystical Body of Christ, and by their Baptism Christians are incorporated in Christ, it would seem that they must be just as much members of the Church as Catholics are.

But the Council does not allow this. It says they are in a state of "fellowship". It seems rather carefully to avoid the word membership; their incorporation seems to be partial. "They already belong in some way"—which the Council does not clearly define—"to God's people, but they ought to have full incorporation in it". As individuals and communities they lack "the full unity which derives from Baptism". The Council then explains why. "In itself Baptism is orientated to the complete profession of faith, the complete incorporation in the institute of salvation".

Baptism by itself, the Council is saying, is not enough. For full membership of the Church and complete unity, the two other requirements I mentioned earlier are necessary. All must share the same beliefs and freely accept the teaching and ruling authority established by Christ. An "institute of salvation" exists to exercise that authority.

A Shift in Emphasis

If we want to form an image to help ourselves understand what the Church is saying we should perhaps picture the Church as a sun surrounded at different distances by planets and clouds of star dust detached from it in the past by a succession of historical and spiritual calamities, but still held within the sun's orbit by the same gravitational pull. The planets and star dust belong to the sun but are not fully part of it. Somehow they have to be drawn back so as to form with the sun one heavenly body. The attractive power of the sun, or Church, is the holiness of Christ and His saints radiating from its centre. But the effect of its gravitational pull is diminished by two things: the lack of holiness in many of the atoms forming the sun's outer layers (us); and the centrifugal impetus which the separated churches and communities received from those who originally pulled them away from the sun.

What we see here is not the Church changing its teaching, but allowing a shift of emphasis. Up to the Council, for the reasons I mentioned, the rulers of the Church, in their relations with other Christians, had felt it necessary to insist on the importance of holding the same beliefs and accepting the one authority. They still insist on them—at least the Popes and those who are still faithful to the Popes have and still do. But now, in addition to non-Catholic good faith, the effects of Baptism have been taken into account.

The Effects of Baptism

I said something about Baptism and its effects in an earlier article when talking about loss of faith among bishops.

Since it is being widely suggested that Baptism by itself makes all Christians fully members of the Church, there are some points I ought to add about it.

Baptism, when properly administered and rightly received has, with one vital exception, the same effects for everybody, Catholics and non-Catholic Christians alike. From a state of supernatural "death", the human soul is reborn into a state of supernatural life; the inherited defect derived from original sin is removed; it becomes the dwell-

ing place of the Blessed Trinity; and along with sanctifying grace (its new life) it receives, in order to make it possible for it to fulfill its new destiny, the virtues of faith, hope and charity.

If all the baptized then possess the supernatural virtue of faith, can they not be said to share the same faith, to be united in faith? This is what many would like to maintain. However they slide over the fact that in Catholic teaching the word *faith* has three distinct meanings and is used to describe three quite distinct realities.

The supernatural virtue of faith received in Baptism is simply the power to believe the message of Christ when we hear it from an outside source; it is a faculty like sight or taste; it does not of itself tell us what the message is by interior illumination. It presupposes an external teacher possessing and preaching the message. As St. Paul says: "How will they believe if they have not heard, how will they hear if there is no one to preach to them, how can anyone preach if he is not sent". This is the first meaning of the word faith.

Faith in the second sense means the message itself, what we believe, the contents of Revelation. This is the vital sense in which Christians do not share the same Faith.

The word faith is also used to describe the fervor with which we respond to the message when we hear it; the depth of our belief, which we are praised for having much of and blamed for lacking. "Oh, ye of little faith".

Essential for Proper Understanding

Nothing is so important for Catholics, I think, as understanding the difference between these three meanings, if they are to see through the fog with which Modernism has managed to surround ecumenism.

I am here concerned with faith in the first two senses.

Without the supernatural virtue of faith no one can believe or persist in believing Christ's message. But without knowledge of the message, the supernatural virtue or power is like a hand clutching the air or lying unused in the lap. A validly baptized baby, for instance, while possessing in a dormant state the supernatural virtue of faith, if he grew up never hearing of Christ or his Church, would remain ignorant of them.

However the virtue of faith cannot only lie dormant; its effects can be impeded. This happens when a baptized person hears the message in an incomplete form and from the wrong source without realizing that this is happening, and believes what he hears in good faith. He may accept this incomplete version of the message as an adult (the case, say, with Protestant or Nestorian neophytes), or, if baptized as a baby, grows up believing it from infancy. For mysterious reasons, when this happens, the supernatural virtue does not fully enlighten him. It is evident that God allows training, habit, custom, and social, cultural and psychological forces to act in their normal way; for the time being at least. We can therefore assume that every positive supernatural truth which the non-Catholic Christian believes, he holds by power of the supernatural virtue. Any errors or lacks are the result of natural accidents of the kind just mentioned. A non-Catholic Christian who had been brought up from childhood to believe in the reality of the Resurrection and afterwards denied it would presumably be resisting the assistance and enlightenment given by the virtue of faith. But if he had always been taught and had always sincerely believed that Christ did not institute a special sacrament for forgiving sins, he could disbelieve these truths blamelessly.

The supernatural virtue will apparently hold a man, if he cooperates, to the truths he already has. But without separate further graces from God, it will not show him that there are additional things he should believe. That these further graces may be offered and not accepted is in principle always a possibility; we ourselves fail to make use of graces to lead better lives. But whether this has happened in any individual case we cannot know and it is not our business to inquire.

For Catholics, the whole purpose of ecumenism is to help the separated Christians to see the truth of these further beliefs. This the separated Christians can only do with the help of grace. But God, we are taught, to some extent gives grace outside the Catholic fold in proportion to the efforts of those inside it.

(To be continued)

Book Reviews

SHORTS

I would like to commend very specially to readers the publications of the Apostolate of Catholic Truth, founded by my friend, Frank Swarbrick, some years ago and run by him ever since. Frank has not done this to make money for himself; neither is it a whole-time occupation. His is a magnificent voluntary effort, of its nature part-time, put forward out of sheer love and zeal for the Faith of his Fathers. To it, I imagine, he devotes the great part of what spare moments he has. There is no profit in it for him. He doesn't want any. I imagine there must be occasional losses, borne by himself out of his own pocket and at considerable sacrifice. I take this opportunity of saluting him and his wife for their splendid work in defence of the Faith and I recommend that readers subscribe to his publications, not as an act of "charity" to a "good cause", but because these publications are first-class, cheaply priced and of great value to those in need of the information they provide.

Take, for example, a batch of ACT booklets and pamphlets, which came to me the other day. There is the Apostolic Letter of Pope John Paul II on the Holy Eucharist and, enclosed with it, the Instruction from the Sacred Congregation on the Sacraments and Divine Worship entitled *Inaestimabile Donum* and containing 27 injunctions as to the manner in which the Liturgy of the Mass should be conducted. Also, something that I have not seen before—another well turned-out booklet called *Seven Lamps of Sanctification*, which is a commentary by Pope John Paul II on the words of his immediate Predecessor on the three theological virtues of faith, hope and charity and their moral counterparts—prudence, justice, fortitude and temperance. Again, there is the splendid Apostolic Exhortation of Pope John Paul II on *Catechesis in our Time*, which everyone should read and study. It is vital that they should do so at the present time. And all these three productions are excellently turned out in a size of print that is easy and,

indeed, restful to read. There is no price on any of them. I take it they are available, if Frank Swarbrick's finances permit, to those who become members of the Apostolate of Catholic Truth for a fee of £2.50 a year, which is quite ridiculous at the present time.

Membership of the Apostolate certainly brings the *ACT Digest* which is likewise excellently turned-out, gives selected excerpts from the addresses, homilies and sermons of the Holy Father; and, also, as in the case of *Redemptor Hominis*, the contents of an entire encyclical. (No doubt, Pope John Paul II's second encyclical letter on the Divine Mercy will be available in ACT form.) Again, for the same membership fee of £2.50, Father Werenfried van Stratten's monthly *Mirror*, published by Aid to the Church in Need, is also available. So, for £2.50 a year, membership of ACT certainly brings the invaluable *Digest* and the *Mirror*. If finances permit, the booklets as above, are sent; I would advise sending £5 to be sure of everything. I do not think you will get a better bargain anywhere for this kind of literature, which it is essential to be acquainted with today.

Finally, I would point out that, in addition to what I have said above, the ACT publishes some really excellent pamphlets which should prove of the greatest help to many readers. Typical of this type of production is Father Cormac Burke's *The Informed Catholic Conscience and the Teaching Authority of the Church*. This is the kind of writing which will prove immensely helpful to many Catholics at the present time.

Make all your inquiries and send your subscriptions, please, not to me, but to :

Mr. P. F. Swarbrick,
Apostolate of Catholic Truth,
52, Moorecroft Crescent, Ribbleson,
Preston PR2 6DP, Lancs, United Kingdom.

The minimum subscription is £2.50. Cheques and Postal Orders may be made payable to A.C.T.

From Aid to the Church in Need, 3-5 North St., Chichester, West Sussex PO19 1LB, U.K. there comes a most useful booklet in a specialized field, but of increasing interest to many. It is entitled, *Islam in Black Africa* and

has been written by Father Victor Mertens, S.J., one-time Provincial of the Jesuits in Zaire, until recently Jesuit Assistant for Africa, at present an adviser to the Sacred Congregation for the Evangelization of Peoples. The pamphlet is the result of an African journey made by Father Mertens at the instance of Aid to the Church in Need and for the specific purpose of inquiring into the new vitality and pastoral implications of Islam in Black Africa. The price of the booklet is unfortunately not stated. I doubt whether much will be asked for its forty-eight pages, along with two extremely interesting and instructive maps.

Finally, at the request of the United States Committee of Catholic Laymen, Professor James Hitchcock has written a splendid booklet of forty-four pages entitled, *Pope John Paul II and American Catholicism*. It might be described as an extremely perceptive study of the reactions of American Catholics and, in particular, those of the Progressive Catholic Establishment and the Media to the Pope's visit to the United States. It is a foretaste of what will come as this most splendid Holy Father of ours continues in season and out of season and with enormous courage and total zeal to proclaim God's truth irrespective of the consequences and without regard for a mighty and sustained effort that taxes his health almost beyond endurance. Not for nothing has his country been styled "the buckler of Christendom". This, precisely, is what Pope John Paul II is today, the shield of God's Truth against those enemies from within the Church itself who would shred it to pieces. One has only to compare their comments over the Media with the words of the Pope on which they comment to realise their waspish insignificance. Priced at two dollars in the United States, this booklet should be in stock by St. Duthac's Book Service, 39 Blenheim Park Road, South Croydon, Surrey CR2 6BG, U.K. An inquiry there would be very worth while.

THE POPE OF TRUTH

During the month of October I had the privilege of being in Rome to follow closely the Bishops' Synod on "The Role of the Christian Family in the World of Today".

By stressing the importance of truth in the context of the Synod, the Pope is replying to certain bishops who wish to sidestep some hard truths of the faith in order to come to the aid of those who find it difficult to live in the fullness of the Gospel of Jesus Christ.

Some of the bishops, we might as well admit it, do not agree with the Church's ban on artificial contraception, as it has been articulated by Pius XI, Pius XII, Paul VI and John Paul II. Some of the bishops at the Synod suggested that the Church should be more "compassionate" in dealing with the divorced/remarried who would like to receive the Eucharist without abandoning their sinful state of life.

For about five years the same tendency has been apparent among some American bishops. The code words are "pastoral" and "compassionate". There is a block of bishops in the USCC that would like to sidestep or ignore the truth of Catholic teaching, for example, in questions of contraception and divorce, in order to be "pastoral and compassionate". By this they really mean that the Church should allow Catholics to practice contraception, to divorce and remarry—all with a good conscience and the blessing of the Church.

The Pope said that truth is the basis of peace, order and charity. For him, one cannot be truly "pastoral" or "compassionate" by ignoring or violating truth. Let us hope and pray that our bishops will heed the Pope and find a way to be pastoral and compassionate that is in conformity with the truth of revealed faith.

Kenneth Baker, S.J., *Editor,*
Homiletic and Pastoral Review,
U.S.A.; December, 1980.

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